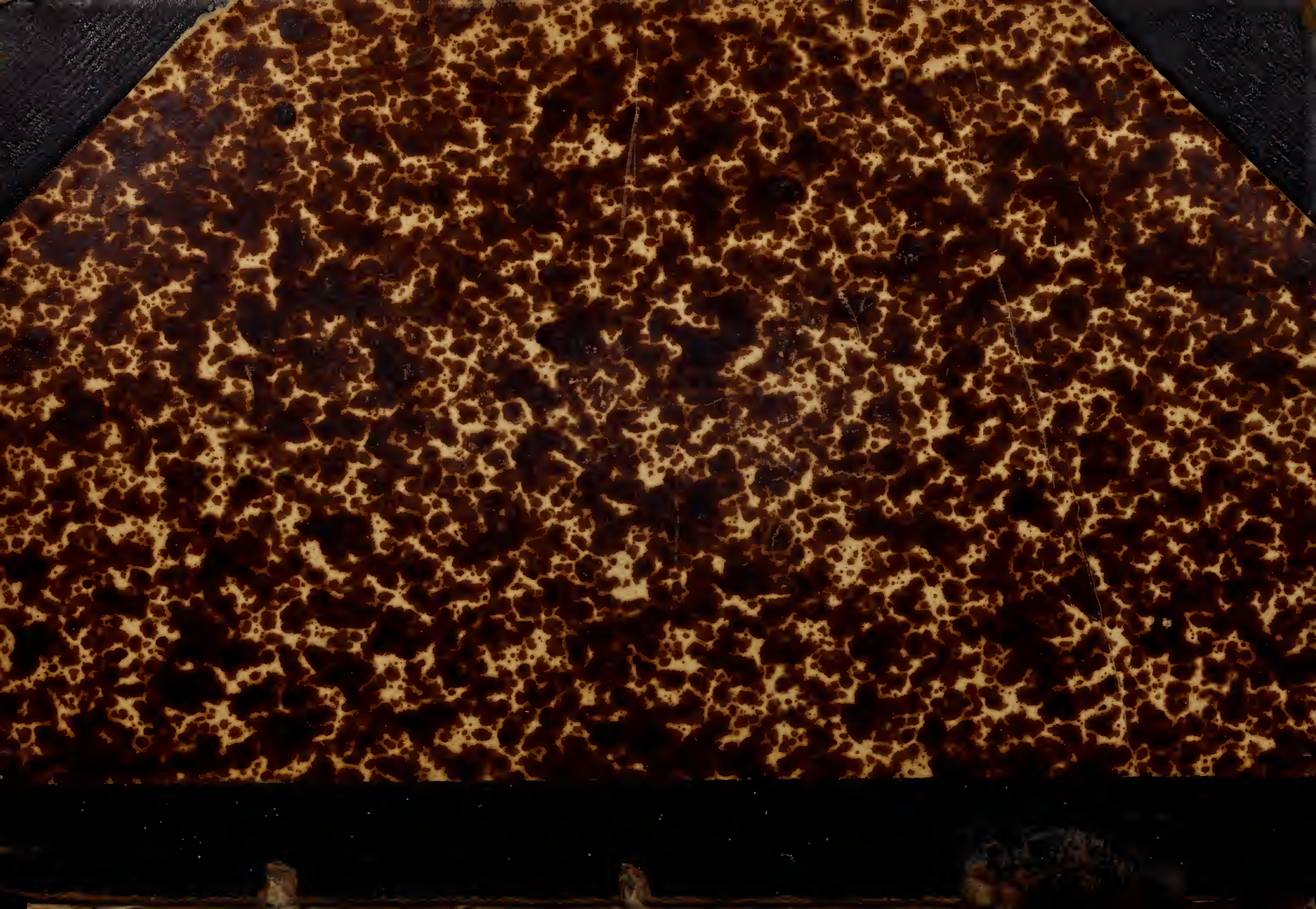

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THE

# MISSIONARY HERALD:

CONTAINING

THE PROCEEDINGS OF THE

## American Board of Commissioners for Foreign Missions

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1888.

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THE

# MISSIONARY HERALD.

VOL. LXXXIV. — JANUARY, 1888. — No. I.

THREE MONTHS. — The favorable report for the early months of the financial year, as compared with the receipts for the corresponding period during the preceding year, continues. The increase from donations for the three months is a little over $17,500, and from legacies about $21,750, making a net gain for the first quarter of the year of $39,412.88. A part of this amount is special, in addition to regular contributions, and will enable the Committee to increase to that extent the appropriations to the missions. May we not hope for a large addition in the shape of New Year's pledges and offerings? Let us hope that this may be a year distinguished preëminently for that fellowship of "prayers and alms" which shall "come up for a memorial before God." See article on a subsequent page entitled "OUR FINANCIAL YEAR."

THIS is the season of the year in which the friends of missions can aid most effectively in extending the circulation of the *Missionary Herald*. It is the organ of communication between our missionaries at the front and our churches at home; and every Christian, for the sake of his own spiritual life, needs to know about the progress of Christ's kingdom in pagan and Mohammedan lands. Whoever offers the Lord's Prayer should take sufficient pains to learn how his petition for the coming of God's kingdom is being answered. The *Missionary Herald* for 1888 will give, it is believed, as much information in regard to the progress of that kingdom as can be found in any single publication issued from the press. Will not our friends, pastors, officers of churches, and Christian women, aid in securing subscribers and readers for our missionary magazine?

WHATEVER views any of our readers may take on the question of the law of the tithe as binding upon Christians, we are sure they will be interested in the vigorous paper on this subject on another page of this issue. It is a notorious fact that the Christian Church of to-day is giving far less proportionately than did the Jewish Church. The claim of liberty in reference to this standard of giving has certainly resulted, taking the whole number of professed followers of the Lord into account, in a decrease of gifts. One tenth of the income of professing Christians given in Christian charity would make a sum by the side of which present contributions for benevolence would seem simply ridiculous. It is well to look squarely at this subject, and we commend this clear and strong paper of our contributor to all our readers. Cannot the statement of this writer be accepted by us all, that the law of the tithe "is adapted to any age or people whose thought of giving falls below this standard"?

The American Board Almanac for 1888 is out in a blue (light-blue) dress, and is pronounced by those who have seen it to be an advance upon its predecessors in attractiveness and value. A friend at our side confirms this statement, and adds that this is sufficient praise for any publication. In the calendars of the months a text of Scripture has been assigned for each day, except the anniversaries of the more prominent missionary events. The illustrations are fresh, and the facts and figures are the very latest obtainable from recent publications and by correspondence. See the advertising pages for terms, etc.

We are able to announce as the receipts for November for famine relief in Central Turkey only $1,331.89, as compared with about double that sum for October. It should be remembered that, so far from being relieved, the sufferings are more severe, and that the winter is upon these poor people. There are thousands who are entirely destitute. A list has been sent in of thirty Protestant, and four hundred Armenian, families at Hadjin who have nothing to eat, and no means of obtaining anything. Up to the middle of October, at Tarsus, Adana, and neighboring villages, there were about ten thousand people who had obtained supplies from our missionaries. Some piteous instances of need are narrated by our missionaries, and the call for help is reiterated with emphasis. On the present limited scale on which relief is afforded, about $4,500 per month are needed.

Mr. Mead, of Marash, reports that the distress on account of famine and fire is felt not only on the Cilician plain and at Zeitoon, but also in the city of Marash. "Prices are high, business depressed, and no markets for the cloths that are manufactured here, and in consequence a great many spinning-wheels and looms are silent. This means great suffering before the winter is over — indeed, there is much already."

It will be seen by the letter from Mr. Clark, of Prague, among the "Letters from the Missions," that Rev. Dr. Somerville, the well-known Scotch evangelist, has visited Bohemia, and has met with the same cordial reception which has been given him in other parts of the missionary world. After making twenty-eight addresses in Bohemia, Dr. Somerville left Prague, October 28, for Moravia, expecting afterward to visit Hungary and Russia. On one occasion, at Prague, he had an audience of six hundred, four hundred of whom were Jews.

One of the younger missionaries, who has been but a few months in India, sends back word to any who want to know about that land: "India is a grand place to work in: there are great forces at work everywhere on this people, and it is a good thing to feel that one's own efforts, weak and imperfect as they are, are allied with influences that shall prove the salvation of the people of Hindustan."

We regret to learn that the union of the Waldensian Synod with the Free Church of Italy, that at one time seemed certain, has failed of consummation. At the recent meeting of the Synod in September last, the opinion was unanimous that "no union was for the present possible." This is greatly to be deplored. In no country is the union of all evangelical agencies so desirable as in Italy.

Suggestions are coming before the public, both from the press and platform, in favor of the consolidation of the several magazines which now represent the missionary societies supported by Congregationalists. The matter is one of much importance, and the societies, as well as the churches, should be anxious that whatever is best for the kingdom of Christ should be done. It is easy to see reasons in favor of the proposed change, and quite as easy to see some reasons against it. The matter needs careful consideration, not merely on the theoretical, but on the practical, side. Our brethren of the Presbyterian Church, their various Boards being under the authority of the General Assembly, are trying the experiment of a consolidated magazine. Their experience of less than one year has not been sufficient to test the success of the plan, either financially or as a means of permanently sustaining interest in the several lines of benevolent work in which that church is engaged. While unification in Christian enterprises is greatly to be desired, it is a practical question how far it can be carried and yet maintain effectiveness of service. There may be those who would desire the unification of all denominational newspapers and theological seminaries. There certainly are those who favor the merging into one of all our denominational missionary societies, or if not *all* societies, at least those which are working in different departments on the home field, as the one American Board covers these several departments in the foreign field. On the practical question as to the consolidation of missionary magazines, the experiment of our Presbyterian brethren will be of great value in the course of two or three years, when it shall have had time to fairly exhibit its workings.

Still further heavy losses have befallen the English Baptist Mission on the Congo. Two faithful and true men, Messrs. Whitely and Biggs, have fallen victims to African fever, so that of the seven who went out in 1885 only three are left. It is hard to understand this strange providence. The committee of the English society have been making most careful investigations as to the medical treatment of fever cases on the Congo, and they recently sent to their missionaries new instructions which have been formulated by the best medical experts in Europe. It is pleasant to notice how, amid all the sorrow that these deaths have caused, the courage of the missionaries seems to be unquenchable. One of them writes from Ngombe station: "The work is grandly consecrated and it must be carried on. All is dark now, but Christ is with us, and we can pass through this darkness, and by-and-by the sunshine of God's smile will shine forth upon us again." A touching letter from the father of Mr. Whitely, in response to the letter of the committee announcing to him his son's death, says that he does not propose to erect any monument in Lukungu over the grave of his dear son, but he does wish to forward the grand objects which his son had at heart, and so the family, including parents, brother, and sister, unite in sending a check to cover the outfit and passage expenses of a new missionary to the Congo. A mission that is supported in this way cannot fail.

We learn from the official report of United States Consul Jernigan, under date of June, 1887, that no less than thirty-four new railway projects have been started within the last six months in Japan. This proves great enterprise rather than practical wisdom.

Attention is called to the news from Ponape, Micronesia, to be found among the "Letters from the Missions." The news is reassuring, notwithstanding the seriousness of the difficulties with which the mission is now surrounded. Tidings received by way of United States Consul J. G. Voigt, of Manila, also indicate that the uprising on Ponape was largely due to the influence of unprincipled foreigners, whom the late Spanish governor had sought to use for his own purposes, men who were too devoid of principle to be faithful either to the natives or to the Spaniards. These "beach-combers," a class much dreaded by the missionaries, suffered in the conflict quite as much as the Spaniards did, and such of their number as were not killed have been obliged to flee to other islands. It will be seen by Mr. Rand's letter that the Christian element at Ponape was not seriously involved in the outbreak, and the new Spanish governor can hardly fail to realize that the most efficient forces he can employ in the establishment of order and good government are our missionaries and their followers. It is hoped that the Spanish officials, in attempting to establish authority over the island, will appreciate the fact that the trouble was caused by their own hot-headed and domineering governor, and by the godless foreign element, and that they will not take vengeance upon the natives, among whom there seems to be none of the spirit of rebellion. Consul Voigt has shown himself a true friend to Mr. Doane and his associates, and has done all that was possible to assist our countrymen in this sad affair.

Since the letter from Mr. Rand was sent to press, a communication has reached us from Mr. Doane himself, dated Ponape, September 4, in which he corroborates the statements made by Mr. Rand, but adds little to what is there said. It seems that the chiefs with their men were put to the heaviest and most degrading work, not only with no pay, but compelled at the same time to furnish their own food. These men, after their special task was finished, went to their homes, and a company of twenty soldiers was sent to bring them back. The soldiers, without any provocation, fired upon the natives who were in their feast-house. Two were killed and three wounded. It is not to be wondered that, when the guns of the soldiers were emptied, the exasperated natives rushed upon their assailants with clubs and stones, and not one of them escaped alive. It was a brutal assault on the part of the Spaniards, and the natives repaid the wrong with heavy interest. Mr. Doane says that if Spain will give a judicious, kind-hearted, and clear-headed ruler, she will find the Ponapeans good and law-abiding citizens.

We learn from Mr. Neesima, of Japan, that the government is soon to establish a college at Kyoto, expending at least $300,000 for the grounds and buildings. This will be in sharp competition with the Kyoto Training School, or Doshisha, which has been our great source of supply for Christian helpers in Japan. This Training School has now fully 550 students, 64 of whom are in the theological department. At present all students in unendowed schools are subject to the military draft, and for this reason, if for no other, it is greatly to be wished that the Doshisha should have an endowment of $50,000. Such an endowment would secure the exemption of these students from the draft, a most important matter for these young men, who ought to be kept in training for Christian work during these best years of their lives for study. It would also relieve the Board

of a heavy annual expenditure. A sum adequate barely to found a professorship in our large American colleges would be sufficient to place this Kyoto institution on a firm financial footing, so that within a few years at most it might be preparing a thousand young men to render the best kind of service towards making Japan a Christian nation. Is there a better spot in the world to place $50,000 than with the Doshisha at Kyoto? Where is the Christian man of wealth who will hail this opportunity to do the utmost good for this and the coming generations?

A SEMI-WEEKLY newspaper of Philippopolis, Bulgaria, contains a singular article, which, while speaking bitterly of the influence of the Christian newspaper, the *Zornitza*, yet acknowledges its great influence and commends its ability. Denouncing its theological activity, the paper says: "In regard to its literary, scientific, and political value, we must acknowledge that the *Zornitza* has always afforded interesting scientific and political information; that it has understood how to follow a policy both consistent and holding aloof from our partisan passions, strifes, and bickerings; and it has always been in favor of a sensible national policy. The cheapness of this evangelical paper has procured its dissemination to all the ends of our country; in the smallest hamlet you will find it read even by the best orthodox Bulgarians. We ourselves read it regularly, and grieve that the powers of intelligent Bulgarians are at the disposal of this newspaper simply and solely for empty salary." No better evidence could be furnished than this that the *Zornitza* is a power for good throughout Bulgaria.

MR. WALTER reports from Benguella that important improvements are being carried out at and near that town. A fine lighthouse is being built at the entrance of the harbor, a new bridge between Benguella and Catumbella, and a new governor's palace, which is a fine structure for the western coast of Africa. Mr. Walter also reports that some twenty children of different races come together at his house every Sabbath and every Thursday evening for the study of the Scriptures.

REV. MR. BARTON, of Harpoot, writes us that there has been a most liberal response to his appeal, given in the *Missionary Herald* of May last, for books to be distributed among the native pastors of that region. About nine hundred volumes, nearly every one of them of much intrinsic value, have already been received, and others are on their way. In behalf of his associates and the native preachers and teachers of Eastern Turkey, Mr. Barton's heartiest thanks are extended to the donors of these books.

*The British Weekly* reports concerning the statistics of the Greek Church in Japan, of which the aggregate membership is about seven thousand, that they baptize all persons who accept their teachings as true and are willing to avow their faith. In this way they are able to report a very large following, while their real strength is not what the numbers would seem to indicate. It is generally found that the habits and conduct of the Greek Church members are much the same as those of the heathen. Bishop Nicolai is spoken of as a devoted man, full of zeal, and, unlike the Catholics, using freely the Bible; but his followers are not highly commended.

ADANA, CENTRAL TURKEY, WITH THE RANGE OF THE TAURUS MOUNTAINS.

On the opposite page will be found an engraving of Adana, Central Turkey, a place of special interest just now because it is a central point in the district which is suffering so sadly from famine. The picture was taken some years ago, before the castle was pulled down. The town is the capital of the *vilayet* of the same name, and is situated upon the Sihun River, about thirty miles from the Mediterranean. The white range of the Taurus is seen in the distance.

The serious distress in Central Turkey, resulting from the famine, has roused the attention of the people to spiritual things. Mr. Montgomery writes that at Adana their Friday evening prayer-meetings have an attendance of one thousand, and that there are equally large audiences at the Wednesday evening lectures. A second service on the Sabbath has been organized, and they have larger audiences than ever before. In the surrounding villages also there is a greatly increased interest. While some may be drawn in by a desire for relief, the large majority do not expect any direct aid. Our missionaries call for earnest prayer for a spiritual blessing in connection with this religious movement.

A special and most urgent call for help comes from Zeitoon, Central Turkey. In the fire that swept this town last August the Protestant and Catholic churches, and five out of the six Armenian churches, were destroyed, and none but the Protestants think of rebuilding. The prompt offers of relief to the sufferers from Protestant sources have made a favorable impression on the whole community; the absence of customary worship and the deepened sense of need open many hearts to the gospel: and the time is peculiarly favorable for all forms of missionary labor. In order to make use of this providential opening, the church and schoolhouse and parsonage ought at once to be rebuilt and an additional preacher supported in this field. The mission has no funds to meet this call, and the people in their poverty and recent loss are helpless. One of the missionaries writes: "A new church would be filled immediately. Large schools could be easily gathered from the multitudes of Armenian children that are now left without school accommodations." A special gift of $2,500 for this object just now would be a most wise investment, and would yield fruit in the long generations to come. Who will come forward with the sum, or with any part of it, to meet this call?

The power of Christianity in India is seen in the fact, which is confirmed by testimony both from Christian and Hindu sources, that the interest in idol-worship is clearly on the decline. No longer do the crowds struggle for the privilege of holding the ropes which drag the car of Juggernaut, but the priests are obliged to hire men to perform this service. We must not forget, however, that the loosing of the grasp of Hinduism is not necessarily a sign of devotion to Christianity. It is for the followers of our Lord to see to it that while India is forsaking her idols she accepts the true God.

By a new postal treaty between the United States and Mexico, the rates of postage to our neighboring republic are greatly reduced, and are the same as to any part of the United States, but all articles other than letters must be so inclosed that they can be easily examined by customs' officers at the frontier, that proper duties may be levied.

# TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1887-88.

| MISSIONS. | Work Begun. | Stations. | Out-stations. | AMERICAN LABORERS. | | | | | | | NATIVE LABORERS. | | | | | Total of Laborers. | CHURCHES. | | | EDUCATION. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | Ordained. | Physicians. Males. | Physicians. Females. | Others. | Wives. | Other Women. | Total. | Pastors. | Preachers. | Teachers. | Helpers. | Total. | | Number of Churches. | Members. | Additions. | Seminaries, Colleges, and High Schools. | Pupils. | Girls' Boarding Schools. | Pupils. | Common Schools. | Pupils. | Total under Instruction.[4] |
| East Central Africa . | 1883 | 3 | . . | 2 | . . | . . | . . | 2 | . . . | 4 | . . . | . . . | . . . | 2 | 2 | 6 | . . . | . . . . | . . . | . . | . . . | . . | . . . | 5 | 265 | 265 |
| Zulu Mission . . . | 1835 | 7 | 17 | 10 | . . | . . | . . | 10 | 8 | 28 | 3 | 52 | 51 | 16 | 122 | 150 | 16 | 969 | 129 | 2 | 82 | 2 | 87 | 36 | 1,443 | 1,612 |
| West Central Africa. | 1880 | 3 | . . | 4 | 1 | . . | 1 | 5 | . . . | 11 | . . . | . . . | . . . | . . . | . . . | 11 | 1 | 14 | 14 | . . | . . . | . . | . . . | 2 | 35 | 35 |
| European Turkey . | 1858 | 4 | 25 | 12 | . . | . . | . . | 12 | 4 | 28 | 3 | 16 | 16 | . . . | 35 | 63 | 8 | 553 | 68 | 1 | 39 | 2 | 61 | 12 | 313 | 633 |
| Western Turkey . . | 1819 | 8 | 111 | 23 | . . | . . | 1 | 19 | 23 | 66 | 16 | 38 | 172 | 42 | 268 | 334 | 25 | 2,574 | 143 | 9 | 504 | 8 | 432 | 134 | 5,331 | 6,267 |
| Central Turkey . . | 1847 | 2 | 40 | 8 | 1 | . . | 1 | 8 | 9 | 27 | 16 | 14 | 85 | 21 | 136 | 163 | 33 | 3,740 | 249 | 6 | 275 | 4 | 142 | 85 | 3,466 | 3,883 |
| Eastern Turkey . . | 1836 | 5 | 118 | 14 | 1 | . . | . . | 15 | 12 | 42 | 26 | 35 | 151 | 40 | 252 | 294 | 39 | 2,304 | 145 | 16 | 789 | 4 | 178 | 138 | 4,675 | 6,215 |
| Marathi . . . . . | 1813 | 7 | 101 | 13 | . . | . . | . . | 11 | 2 | 26 | 14 | 15 | 152 | 64 | 245 | 271 | 27 | 1,776 | 114 | 2 | 401 | 2 | 191 | 99 | 2,362 | 2,954 |
| Madura . . . . . | 1834 | 12 | 235 | 11 | . . | 1 | 1 | 11 | 5 | 29 | 20 | 150 | 226 | 26 | 422 | 451 | 36 | 3,053 | 205 | 6 | 447 | 5 | 195 | 150 | 4,377 | 5,019 |
| Ceylon . . . . . | 1816 | 7 | 16 | 5 | . . | . . | . . | 4 | 4 | 13 | 11 | 21 | 230 | 41 | 303 | 316 | 14 | 1,343 | 127 | 3 | 442 | 2 | 132 | 132 | 8,019 | 8,593[5] |
| Hong Kong . . . . | 1883 | 1 | 3 | 1 | . . | . . | . . | . . . | . . . | 1 | . . . | . . . | 5 | 5 | 10 | 11 | 2 | 25 | 3 | . . | . . . | . . | . . . | 5 | 334 | 334 |
| Foochow . . . . . | 1847 | 3 | 18 | 5 | 1 | 1 | . . | 6 | 5 | 18 | 2 | 12 | 18 | 12 | 44 | 62 | 15 | 336 | 34 | 1 | 29 | 1 | 33 | 14 | 235 | 297 |
| North China . . . . | 1854 | 7 | 29 | 15 | 2 | 1 | 1 | 17 | 5 | 41 | . . . | 17 | 6 | 33 | 56 | 97 | 6 | 961 | 107 | 2 | 33 | 2 | 30 | 11 | 140 | 203 |
| Shanse . . . . . | 1882 | 2 | 1 | 4 | 1 | . . | . . | 4 | . . . | 9 | . . . | . . . | . . . | . . . | . . . | 9 | . . . | . . . . | . . . | . . | . . . | . . | . . . | . . . | . . . . | . . . . |
| Japan . . . | 1869 | 8 | 102 | 24 | 1 | . . | 4 | 24 | 21 | 74 | 25 | 15 | . . . | . . . | 40 | 114 | 41 | 4,226 | 863 | 2 | 429 | 4 | 631 | . . . | . . . . | 1,060 |
| North Japan . . . | 1883 | | | | | | | | | | | | | | | | | | | | | | | | | |
| Micronesia . . . . | 1852 | 3 | 43 | 8 | . . | 1 | 1 | 7 | 6 | 23 | 12 | 5[3] | 38 | . . . | 55 | 78 | 46 | 5,312 | 578 | 4 | 112 | 2 | 53 | 42 | 2,887 | 3,052 |
| Western Mexico . . | 1872 | 2 | 6 | 2 | . . | . . | . . | 2 | 1 | 5 | . . . | . . . | . . . | 8 | 8 | 13 | 2 | 91 | 28 | 1 | 12 | 1 | 30 | 1 | 25 | 67 |
| Northern Mexico . | 1882 | 3 | . . | 4 | . . | . . | . . | 4 | 1 | 9 | . . . | . . . | . . . | 4 | 4 | 13 | 3 | 77 | 30 | . . | . . . | . . | . . . | 2 | 88 | 88 |
| Spain . . . . . | 1872 | 1 | 10 | 1 | . . | . . | . . | 1 | 1 | 3 | 7 | . . . | 14 | 8 | 29 | 32 | 8 | 507 | 42 | . . | . . . | 1 | 117 | 9 | 386 | 503 |
| Austria . . . . . | 1872 | 1 | 16 | 1 | . . | . . | . . | 1 | . . . | 2 | . . . | 3 | . . . | 3 | 6 | 8 | 3 | 181 | 27 | 1 | 14 | 1 | 6 | 1 | 36 | 56 |
| No. Pacific Institute. | 1872 | . . | . . | 1 | . . | . . | . . | 1 | . . . | 2 | . . . | . . . | . . . | . . . | . . . | 2 | . . . | . . . . | . . . | 1 | 15 | . . | . . . | . . . | . . . . | 15 |
| Total . . . . . | | 89 | 891 | 168[1] | | 4 | 10 | 164 | 107 | 461 | 155 | 393 | 1,164 | 325 | 2,037 | 2,498 | 325 | 28,042 | 2,906 | 57 | 3,623 | 41 | 2,318 | 878 | 34,417 | 41,151[4] |

[1] Of whom eleven are physicians.

[2] Besides eleven who are ordained.

[3] Hawaiian missionaries.

[4] Including some under instruction, but not reported in school.

[5] The common schools of Jaffna, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

## OUR FINANCIAL OUTLOOK.

Letters received from a large number of representative men from different parts of the country, East and West, indicate a hearty disposition to increase contributions for the present year over those of any preceding year. These letters have been accompanied with the warmest expressions of confidence and with assurances of continuous remembrance in prayer. On the other hand, a few of the former contributors to the Board, some of them large contributors, have expressed their purpose hereafter to withhold, on account of conscientious convictions, their usual annual offerings. These conscientious convictions must, of course, be respected, however much we may regret the method of their expression. Possibly in some cases this purpose to withhold contributions may be modified (we trust it may) during the year. In the meanwhile the Lord of the harvest is blessing the work abroad so wonderfully that urgent requests from our laborious and faithful missionaries at the front — seventy-nine of them sent out during the past two years — call for an expenditure during the current year amounting to over $50,000 beyond the utmost sum which the Committee feels warranted, except in response to special pledges, to appropriate.

Here, therefore, is a noble opportunity for those who desire to be personally identified with what is sure to be the advance of the Lord's kingdom in 1888, to add generously to their pledges at the beginning of the year, and to their offerings throughout the year, in behalf of what shall be thus accomplished in Japan, China, India, Turkey, Africa, Papal Lands, and the islands of the Pacific. Who is willing to deny himself of this broad and beneficial power even during a single year? Are there not many who will increase their gifts by three or four fold? We hope to hear from a considerable number of such persons during the early weeks of the new year. Please to communicate freely in this direction with the missionary rooms at Boston or New York or Chicago. And may a special blessing from Him who takes note even of "a cup of cold water given in the name of a disciple" rest upon every giver and every gift!

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## A SABBATH IN OSAKA.

BY REV. CHARLES P. BLANCHARD, BROOKFIELD, MASS.

Amid a series of red-letter days recently spent in the empire of Japan, none is recalled with greater pleasure than a Sabbath in Osaka. A brief account of it may be of interest as giving a glimpse of the workings of the gospel in this garden spot of Christian missions, as seen through the eyes of the tourist.

This city of Osaka, second in population and commercial importance in Japan, was reached on a Saturday evening of early June. A programme for the next day, embracing a visit to each of its four Congregational churches, had been kindly arranged for us. Sunday morning, however, dawned most unpropitiously, with a pouring rain. It required some courage to start out for the first service on the list, that of a Sabbath-school. However, that droll-looking conveyance, the

*jinrikisha*, — a large two-wheeled Yankee baby-carriage, drawn by a scantily clad native, — is provided with a folding-top and an apron, which furnish ample protection. On our swift journey through the city to the modest church there is nothing to suggest that it is the Sabbath. The stores are open and trade goes on as usual. The streets, it is true, are comparatively deserted, but this is out of respect to the rain, not the Sabbath; for the Japanese are fully as sensitive to the discomforts of a storm as are people of other lands. It must, however, be confessed that the sight of open shops in a heathen land was not so great a shock to our Christian sensibilities as it would have been had not those sensibilities been somewhat blunted by the shameless disregard of the Sabbath witnessed in many of the cities of Christian America.

Of course on such a stormy morning we only expect to find a small attendance. It is therefore a pleasant surprise to find the room so well filled. Evidently a smaller proportion of the regular attendants has found the weather either a reason or an excuse for absence than would be the case at home. The usual attendance is about two hundred; to-day it is only twenty-five less. The large number of adult classes and their attentive earnestness in the study of the Word are pleasant features. Each late comer, as he takes his place in the class, first reverently bows his head in silent prayer. Two hundred or more little wooden tablets, each about eight inches in length by two in width, covering a large space on the wall, attract our attention and awaken our curiosity. Each tablet hangs on a separate pin, and native characters are written upon it. This is the roll of the church. Each member's name thus hangs conspicuously on the sacred walls of the house of God. This is the general custom among the churches. It certainly has much to recommend it. It would seem well calculated to develop the sense of individual responsibility for each member thus to see, every time he enters the church, his tablet bearing his name. Certainly he will not wish to be unnecessarily absent, for a silent witness against him is hanging on the walls.

There is little in the exercises of the school to distinguish it from schools at home. The pastor makes a brief closing address, evidently applying the truths of the lesson with earnestness and directness. A hymn is sung. How strange yet sweetly familiar "Rock of Ages" sounds sung in a tongue no syllable of which you can understand! It was refreshing to notice, as the closing prayer was offered, that every head was reverently bowed, and to hear at its close a fervent amen uttered, not by the pastor, but by the entire congregation. Would that less reverent, if more intelligent, congregations could see and profit by this object-lesson in devotion!

The second meeting attended was a preaching service in another section of the city. The rain has ceased, and the congregation is apparently as large as usual, for it is large as the room will accommodate. A rough estimate of the attendance places it at two hundred and fifty, which about corresponds with the membership of the church as indicated by the tablets on the wall. The church is evidently in need of repair. The plastering has fallen from the ceiling and the rain has found its way in. We are not surprised to learn that the church, having outgrown its present home, is straining every nerve to build another tabernacle,

and hence grudges every cent spent to repair the old one. The preacher is a sedate, scholarly looking man, with a much heavier beard than most of his countrymen can boast of. He delivers his discourse in a simple, quiet manner, with few gestures and little attempt at oratory. He nevertheless closely holds the attention of his hearers, and we can well believe it is an able discourse, as one who can appreciate it assures us it is. This pastor is a thorough scholar and has a perfect command of the English language. He wields a large influence in the city, commanding the attendance and the attention of the people whenever he speaks at public gatherings outside of his church.

We hasten from this church to another whose hour of meeting is nearly coincident. We find the church densely packed, with a crowd gathered about the entrance. The service evidently has attracted more than usual interest. It is a communion season and new members are to be received. Our hearts thrill with a strange pleasure at the thought of being permitted to sit at the Lord's table with these brethren of another race, and see on missionary soil this ingathering of the fruits of Christian labor. After a brief sermon by the resident missionary, the candidates for baptism present themselves. They number seventeen, eight women and nine men. The male converts usually outnumber the female. They are from the middle class of society. Their faces are intelligent and thoughtful. We can hardly believe it is only our imagination, kindled by our sympathetic interest, that sees already reflected in their countenances the sanctifying and refining influences of the gospel. The creed and covenant are read by one of the deacons. Another gives the right hand of fellowship.

The first candidate to receive baptism is a young soldier dressed in his uniform. At least one other soldier is noticed among the members of the church as they rise to covenant with these new brethren. The administration of the sacred supper is marked only by those simple characteristics that its Author gave it. Ignorance of the language is no bar to our full enjoyment of it. Rarely has our communion with the Lord and our brethren been more real. Nor does it detract from either the solemnity or the gladness of the feast that the furniture of the table is of the plainest description — an ordinary earthen plate, a common tumbler, and a glass decanter. It sometimes happens in the touring experiences of the missionary that remnants of bread from his lunch and cold tea served in cups are all that is available for the supply of the table. This church has been self-supporting from its birth, as have its three sister churches. Its history has been characterized by a spirit of self-sacrifice and aggressiveness seldom excelled. Its first and only settled pastor has recently, after a long illness, gone to his reward, but he has left his bereaved flock a rich legacy in the memory of his saintliness of character and self-forgetting devotion. A thousand sincere mourners, representing all classes and all faiths, gathered at his funeral. His earnest spirit abides in the church, for a large part of these new converts are the fruits of a lay evangelistic work in a suburb of the city.

An evening service in another church completes this day so full of interest. The audience-room is again full. A preliminary service of song, more for needed drill than worship, is led by a missionary, who in this way finds one use, among many, for his fine musical talent. The opening exercises of the service are con-

ducted by the layman whose turn it happens to be. They evidently believe in utilizing and developing lay talent. The pastor chooses his text and shapes his discourse to meet his evening audience, which is largely composed of those who have not accepted the claims of the gospel. Some are interested in Christianity, some are indifferent; probably few are hostile. His theme to-night is "the man without a wedding garment." The preacher has a manly bearing, an unusually intelligent, attractive face, and is exceedingly easy and graceful in his address. He speaks with great fluency, without manuscript, gestures freely, and not infrequently turns to his Bible to illustrate or clinch an argument. His fervor increases as he proceeds, and a glance at his interested audience assures us that he is a popular orator of no mean ability. Our regret that he spoke in an unknown tongue was increased by a sketch of the sermon afterwards given us. It was full of gospel truth and abounded in happy illustration. Here is a single example of its felicity. The presumption of the man who presented himself without the prescribed dress, and of the class he represents, was made vivid to his audience by a fitting allusion to the royal reception given by the emperor during a recent visit to the city, when the only condition attaching to the invitation was that each guest appear in full foreign costume, the newly prescribed court-dress. It is easy to see what effective use he could make of such a timely illustration.

So closed a day of rare privilege. It left the conviction that the churches of Japan, if these of Osaka are fair representatives, are very fortunate in their ministry, and the ministry equally happy in their churches. With such churches and such a ministry the future of the kingdom is full of hope. As illustrative of the rapid growth of these churches, take the one last visited as an example. Formed eight years ago with nine members, it added to its membership three the first year, seven the second, fourteen the third, fourteen the fourth, twenty-one the fifth, forty the sixth, fifty the seventh, and fifty-two the eighth. Multiply these figures by four and you have the approximate growth and membership of the four churches. All but one of these are compelled either to rebuild or enlarge their house this year. This, with the necessary enlargement of the Girls' School, which they unitedly sustain, lays a burden upon them that would appall a less courageous people.

It would be unfair to close without answering the inquiry: What has made such a ministry possible? To the Doshisha, or Training School of the Board at Kyoto, must be accorded a large share of the credit. To few institutions of learning has it been given to do so grand a work as to this, in the few formative years of its history, and to few does there open a future of wider influence. It has already won honorable fame, and its beneficent influence is felt and acknowledged throughout the empire. It was again our privilege, on the following Sabbath, to witness a glad sight. Three hundred students gathered in its beautiful chapel, and at the close of the baccalaureate sermon twenty-three of them made public profession of their faith in Christ. The entire graduating class of this year, whose faces appeared in the *Missionary Herald* for November, have entered the theological department. It is from this noble institution that these trained men go forth into this white harvest-field.

# THE TITHE: ITS HISTORY, PHILOSOPHY, AND ITS PLACE IN THE CHURCH OF TO-DAY.

BY M. L. M.

THE tithe enters Bible history, like the story of Elijah, without preface or comment. It first appears as a natural incident in the meeting of Abraham and Melchizedek. Without question, explanation, or requirement the tenth of Abraham's spoil is handed over to God's high priest. This is done in such a matter-of-course way as to require some already established, well-defined custom for its explanation. Somehow, somewhere, man must have been instructed in this matter. What more natural and reasonable conclusion than that it was by a law given of God himself in some of those audible communings which we know were not uncommon at that early period.

We wonder what Abel and Cain knew about offerings that should make the one acceptable and the other not. The mode of their instruction is not revealed. But reason tells us that in some way they must have been instructed. That this giving of the tenth possessed, in some manner and from some source, an authority greater than mere established custom; that it had in it all the force of an enacted *law*, we think will clearly appear further on.

The second appearance of the tithe in the sacred record is in that significant story of Jacob at Bethel. As a result of the vision by which he was made to realize that he was alone with God, he cried out: "How dreadful is this place." Dreadful because it made him conscious of his sins. He at once sets up a pillar and consecrates it, adding his vow of future service, and without any allusion to the tenth on the part of the angel, he says of his own freewill: "Of all that thou shalt give me, I will surely give a tenth unto thee." In moments of great spiritual quickening like that, the mind does not fly to the unknown for refuge and resolve, but to the well known, to the best known. This quickening of Jacob's dormant spiritual nature instantly suggests to him an obligation with which he was familiar, and to which the newly stirred impulses of his soul had instant recourse. The highest religious act with which he was acquainted, next to the building of the altar, was the giving of the tenth. He knew it either from observation or parental teaching, but it came to him with a force of conviction like that of *law*.

The next allusion to the tithe is found in Leviticus 27: 30, 33. That long list of requirements running through the entire book is closed with this one, which is not in the form of a law given for the first time, but as if reminding them of something well understood. God says: "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord." He does not say it *shall* be so; "it *is*."

But we must not fail to note here that this law, whatever its origin, was *not* Levitical. For all these allusions to it occur before the Levitical period. It was twenty years after this that God appropriated it to the use of the Levites, as recorded in Numbers 18: 24, 28. He there says: "But the tithe of the children of Israel, . . . I have given to the Levites to inherit." As if he had said:

"This portion, which is mine, I assign to them." But he does not give even this wholly to them, for he immediately adds: "Ye shall offer up a peace offering of it to the Lord, even the tenth part of the tithe." Thus keeping distinctly before the mind the fact that a "tenth *is* the Lord's."

Passing some allusions to the enforcement of the law, not essential to the argument, we come to Nehemiah 10: 37, 38. After a long period of decline and captivity the pure worship of God is restored, and the tenth comes in again as part of the law. Fifty years more pass away, and the nation again lapses into forgetfulness of God, when Malachi sounds out his call to repentance, as found in Malachi 3: 8, 10: "Will a man rob God? yet ye have robbed me." Observe, he does not say they had robbed the Levite, but the accusation is that they had robbed God himself. And then he specifies that they had robbed him of both "tithes *and* offerings." The tithe was not an offering, nor the offering a tithe. Each word has a distinct meaning. The tenth was God's; the offering was a portion voluntarily given of the remaining nine tenths, which, by this simple distinction, is clearly recognized as ours. We cannot be said to bring an offering of that which does not belong to us. The use of this word, therefore, indicates that there is a sense in which God recognizes our right to that which remains after the dedication of tithes, just as he recognizes our right to the remainder of time after setting apart the Sabbath. "Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God." Thus it appears that infinite Wisdom has made a distinct, definite claim upon a certain portion of both time and substance as his own.

But it is argued that this claim belongs solely to the Old Testament dispensation; that the apostles make no allusion to it, and their teaching favors a purely voluntary giving; and that it does not appear in church history until after the establishment of the hierarchy.

To this we reply that there is under the gospel no disannulling of the law, but on the contrary, the Saviour expressly says: "Think not that I have come to destroy the law or the prophets; I am not come to destroy, but to fulfil." The fact is simply that after Pentecost the impulse to give was so strong and continuous that the law of the tenth was more than fulfilled without requirement. There was no need of a restatement. The training they had had, together with the holy zeal that possessed them, carried them away beyond all mere statutory requirement. There are everywhere upon our seacoasts great rocks away out in the sea which at hightide are completely hidden from view; not lost, not washed away, only for the time covered up and made invisible. So it was with this great law of the tenth, which stands out so clearly in Old Testament history as God's law. Christian giving was at floodtide in the apostolic age, and completely covered up that great historic monument of God's will and pleasure. Yet the monument stood unchanged; and when the ebbtide came, and the interests of the church demanded, God's rock of requirement reappeared, and the tithe-law was again enforced. Nor can its abuse by the hierarchy be urged as evidence against its real, divine authority. For it was not the principle of the tithe, but the unwarrantable method of its collection and the unholy uses to which it was put that made it odious.

But it is desirable that this law should not only be authenticated, but that it commend itself to the reason.

THE PHILOSOPHY OF THE TITHE

is therefore an important subject of inquiry. Between man and man the right of property is expressed in the payment of rent, taxes, and interest. No one but an anarchist questions the right of a man to anything he has made. We belong to God. He has a property right in us which it would seem he has chosen to express in this law, or requirement, of the tenth. Not, however, because it is his right or his pleasure, so much as because it is in the line of his great purposes. Having chosen to save the world by human instrumentality, it may be said there is a sense in which he needs man's money. But apart from any such consideration as this, and vastly higher and deeper, is the consideration which grows out of man's need. That is deep and radical. The ruling principle of the natural heart is self-indulgence. A divine requirement like the one before us tends directly and constantly to check the undue accumulation of property; and especially when coupled with offerings from our part, or the remaining nine tenths. It is estimated that a devout Jew gave a full fourth of all his possessions.

The sacrificial law had doubtless a deeper meaning than to typify the atonement. Self must be sacrificed, laid upon the altar, crucified. Large giving, or giving that means sacrifice, is directly in the line of God's great thought for us. We talk much of hygiene, seeking by analysis and experiment to find what most contributes to the nutrition of these bodies of ours. It is a wise quest. Should we be less wise in the matter of soul development, less earnest in seeking out its laws? And what so potent in building noble character as this principle of sacrifice, the yielding up of ourselves in some way for the good of others? What the oxygen of the atmosphere is to the blood, what protein in food is to the tissues, that Christian giving is to soul nutriment. Without it, vigor, strength, development, are impossible. But the men of business, the great moneymakers of the world, have little opportunity for personal sacrifice for Christ's sake, for getting to themselves this great boon of spiritual health and power, except in the giving of money. Hence the beneficence of God's great plan, which makes the giving of the tenth the foundation, the entering wedge, for larger, more generous giving.

It is a law of our nature that we love most that which has cost most. That to which we have given time, thought, anxious days, and sleepless nights comes to be woven into the very fibre of our being. How evident, then, that we shall love God and his service, in exact proportion to the share he has in our treasures. Our interests become identified with his interests. We have an actual share in the things that belong to him. This world, with its throbbing, palpitating human life, belongs to him, and we have a vital interest in it. He loves it. We love it too. We are bound to him and his by an all-consuming love. But into this ideal we must grow by a natural process. "First the blade, then the ear, then the full corn in the ear." And here we find

THE PLACE OF THE TITHE IN THE CHURCH OF TO-DAY.

It is an educating power. The value of standards has universal recognition in everything except in this matter of Christian giving. What would our schools

of any grade or description be without standards? Yet we propose to educate the Church in this most important of all its services without any sort of a standard. Are we wise in assuming that this standard of the tithe is obsolete or is not needed? It is common to think of this law as adapted to the child-age of the world, and we are supposed to have outgrown it. Would it not better accord with reason and our knowledge of God's methods, to regard it as intended for undeveloped character, without limit of time or dispensation? God's thought is always far-reaching. We have no right to assume that this was intended only for a past age. It is adapted to any age or any people whose thought of giving falls below this standard.

But what are the facts respecting the giving of the Church as a whole, taken in all its branches, at the present time? Our wealth is unprecedented. The Rev. J. D. Davis, of Japan, in his recent visit to this country, was moved to make an estimate of the wealth of the Church in the United States. He says: "There is nearly nine billions of dollars of wealth in the hands of the professed followers of Christ. The annual increase of the wealth of church members is nearly four hundred millions of dollars." Place by the side of such a fact as this the reports that come to us from all parts of the world of open doors for the gospel, and the inability of mission boards and societies to enter in and occupy. What can we say to such facts but that the need of a higher standard of giving is imperative? The great body of the Church have no conception of their obligation in this matter. They are children in their knowledge and understanding of this subject, and must be educated. But how? Can we do better than to follow God's plan?

Our giving is at ebbtide, and there stands that great rock of God's requirement, the unrevoked law of the tenth, with God himself behind it, saying, THIS IS MINE.

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## EUPHRATES COLLEGE, HARPOOT: ITS POSSESSIONS AND ITS NEEDS.

BY REV. JAMES L. BARTON, OF HARPOOT.

IT has been the custom of President Wheeler to send at about this time each year to the life members and life directors of the college a personal letter giving a partial report of the condition of the college. This year, owing to the departure to the home land of Dr. and Miss Wheeler, and the heavier burdens that necessarily devolve upon us who remain behind, this personal letter will not be sent. The following brief report, we trust, will fall under the eye of nearly all the friends especially interested in the college. For a still further report see the *Missionary Herald* for March, 1887.

Taking in each department the largest number of students in attendance at any one time during the year has been 510. The reader is undoubtedly aware that there is a male and a female department, each having a college, a high school, an intermediate and a primary grade. The attendance of the year is apportioned as follows: College, male, 50; female, 44; high school, male, 86; female, 34; intermediate, male, 76; female, 64; primary, male, 71; female, 85.

The average age of these scholars is: College, male, 17 years, 2 months; female, 17 years, 6 months; high school, male, 14 years; female, 12 years, 10 months; intermediate, male, 12 years, 9 months; female, 12 years, 2 months; primary, male, 8 years; female, 8 years, 2 months.

The money received from these scholars for all school purposes, exclusive of board, washing, and books, averages for each one what in this country represents the value of the services of a common day-laborer seventeen days without board. The amount paid by these scholars for board, washing, and books represents thirty days more than this, making an average for each pupil the full wages of a common laborer for forty-seven days. Or, to put it in another way, the amount received during the year for the above purposes from the pupils represents the value of the labor of seventy-six common workmen, or of thirty-one skilled mechanics, for one complete year, these workmen furnishing their own food.

In July a class of seven graduated, three males and four females. The young men are taking a post-graduate course in the college, at the same time giving assistance in teaching. They are exceptionally bright men. One of them united with the church within the year. Three of the young ladies are teaching. A theological class of eight graduated. These were all called to churches and congregations before commencement. They are now doing most excellent service.

The teaching force of these schools was never more complete and competent than at the present time. Two professors, just returned from a course of study in the United States, have entered upon their duties with much enthusiasm; and a tutor, who has done good service for five years, has been given a professorship.

The fall term begins with some forty less pupils in all departments than there were last spring. This is owing to the fact that the Armenians have opened a school almost within a stone's-throw of the college, with an ex-college tutor at its head. This teacher is a thoroughly educated, Christian young man, and it is hoped that his influence over his two hundred pupils will be for their highest good. While this free school draws away a few pupils from ours, it adds over 150 to the number in this city who are getting enlightenment. An educated man will not long remain in the Old Church as it now is. He will reform the church, leave it for something better, or become an infidel. We have much confidence in the influence that is brought to bear upon this school by the college and its books.

During the year the number of boys was so large that "What shall we do with them?" became a constant and serious question. Last spring we began to take measurements and make estimates for building a single additional room. Some one proposed that two rooms be made. Another said: "Let us put a recitation- and reading-room upon the top." It was then proposed that a large room be added to accommodate the high school. Then another recitation-room was agreed upon. And so the idea grew until we all said: "Why not put up a good, substantial, commodious building for the exclusive use of the male department of the college, giving the present rooms to the lower schools?" This last thought prevailed. Then began negotiations with the local government for permission to build. Workmen were set to excavating. Complications arose about the build-

ing, the government, a burying-ground, and a watercourse. A mob of Turkish boys drove in the workmen with stones. The governor of the city feared that violence would be used against us by the masses, and requested a temporary stay of proceedings. Delay followed. In the meantime the building grew upon paper. It rose from two to three stories, gained eight or ten feet in length, and moved backwards twenty feet, giving a large open space in front.

The opposers were silenced one by one, until, at last, the pasha, in a hasty moment, but in the presence of many witnesses, said "build." This was in June last. Forces were at once concentrated, and to-day, nearly complete in all details, we have a three-story building of rough stone trimmed with hewn blocks. Upon the upper floor is the college assembly-room that will comfortably seat 120 students with desks. Upon this floor and below are twelve other large and convenient rooms for recitations, library, laboratory, music-rooms, reading-room, etc. It is undoubtedly the most substantial and convenient structure in the interior of Asia Minor. It will cost, when complete, about $5,000 apart from what the people here contribute. The greatest defect about it is the fact that it is not yet paid for. It has been built upon the presumed credit of the friends of education in Turkey who are scattered throughout America and England. The simple fact is, it has been built upon faith, and now we wait to see the fruit of our faith. How can a person erect a more worthy and lasting monument to his own memory, or to the memory of some loved one, than by putting his name upon this substantial and artistic structure, which stands at the head of the educational institutions of Asia Minor? This people is athirst for education. They will have it. The question is, Shall we give them the highest grade of Christian instruction, or shall they be left to work out the problem by the aid of the Catholics and the scoffing infidelity that is crowding upon them? Only one reply can be given by a Christian people. Therefore let us ask that as you individually reply you will consider the needs of this work.

## Letters from the Missions.

### West Central African Mission.

#### THE NEW KING OF BIHE.

THE December *Herald* informed our readers that Mr. and Mrs. Fay were camping at the village of Kuwa. Letters received from Mr. Fay state that their camp was rudely broken up by messengers from the new king of Bihé. They were ordered to leave directly, and told that the village should be plundered and burned if they did not obey. For the sake of the villagers they did obey, and on reaching home received a letter from the king's quarters demanding "why the whites were running all over the country without permission, and ordering them to appear at the palace the next day, bringing their present, which was to consist of two bales of cloth (about $80 worth), two guns, two kegs of rum, two blankets, hat, shoes, and all the articles of clothing necessary for the dignity of a chief."

"We began to think," writes Mrs. Sanders, "that we had caught another Tartar, after all; so instead of taking fifteen pieces of cloth, which they had intended as a fitting present for a new king, Messrs. Fay and Sanders took twenty pieces, and started as for war. You may imagine their pleasure when they found the king a lank, long-faced individual, apparently without much strength of will, and the Tartar element entirely due to a nephew

of his. Against this fellow all the headmen are united, as he intends to control the king, and they want that task themselves. This being the case, they were all ready to disagree with the king. The old man was therefore very meek, and only said he was glad to see the missionaries, and that their present was satisfactory. The headmen were loud in their protestations of friendship. Even Cisambu, who pulled up a fence-post to club Mr. Sanders the last time he was there, came to shake hands as friendly as possible. We hope now that we can keep on good terms with the chief of the country."

THE NEW SCHOOL IN BIHE.

This school was started last August, in the now finished house of Mr. Sanders. In regard to it Mrs. Sanders writes: —

"I wish to tell you something about my scholars, that you may know better how to pray for them. First in my affections, next to Charley [their adopted boy], is Kangende, 'Little traveler.' He is not more than seven years old. Next comes Cisinge, a boy of the Fays, about ten. These two began with the alphabet a month ago. Now they read and spell words of two syllables without difficulty. Next is Njamba, son of one of the chiefs, about nine years old. His mother brings him food, and he is to work enough to earn his clothes. Limundu is another little fellow who learns very readily. Besides Cisinge, the Fays have Kasoma and Lumbo, boys of medium capacity. Their three boys take turns in praying before going to bed, and in asking a blessing on their food. We have a little girl now, Kasamwa by name, a very sweet-tempered little one. When the rains come, I fear that her mother will make her go to work in the fields again; but even so I think I can coax her to come to school also. Nganda, from Bailundu, is here on a visit now, so I have six children in our home. Yesterday I had fourteen scholars.

"The other morning I almost laughed at prayer in school. It is very hard for me to pray in the Umbundu language, and I could not think of the words I wanted to say, and Kangende prompted me! There are very few children at home who understand why Christ came any better than he does. I trust he will make a very strong man for the Lord. Young as he is, he has refused to eat beans which were offered to the spirits, though his grandmother told him that she would beat him if he did not.

"Our home is very pleasant, and our prayer is that the Lord will make it the birthplace of many of these souls. I look with longing eyes for the coming of some young lady workers. I believe that, with hearts full of the love of Christ, they would find scope for their best powers."

## Mission to Austria.

VISIT OF DR. SOMERVILLE.

UNDER date of November 2, Mr. Clark writes from Prague: —

"Dr. Somerville, of Glasgow, has been working hard here in Bohemia for a month. He has spoken somewhere nearly every day, and has shown genuine, hearty interest in our three free churches — Prague, Tabor, Stupitz — as well as in the state churches. In connection with the Board's work he spoke five times. His last meeting in Prague was to Christian workers. It was held in our Weinberg Hall. The overwhelming majority was from our church.

"Dr. Somerville was very anxious to hold a public meeting in a large hall, and to bring gospel truth to bear upon the Jews. After three persistent efforts at police headquarters, the needed permission was obtained; but they granted only the right to a public lecture without any singing or prayer. Our special request to begin the services with at least the Lord's Prayer was refused. The lecture was then advertised in horsecars and newspapers. The subject, 'What Christianity owes to the Jews," was in itself attractive. Of the seven hundred who came to the lecture some four hundred and fifty were Jews. Finding no suitable German to translate for him, he laid hands upon your servant at Prague. It was no easy task to stand for an hour before such a critical audience and clothe in German dress his beautiful

thoughts, but God helped, and the Jews were attentive to the very last.

"In Stupitz Dr. Somerville was delighted with our pleasant chapel, but in Tabor he was pained that the people must meet in such wretched quarters.

"I am trying to wait patiently for the long-wished-for good news that the Prudential Committee grants $2,000 for a church home in Tabor. Much as I need a good helper from America, my first wish, and it is deeply felt, is that our promises to dear, needy Tabor may be redeemed. It is over five years since Mr. Adams left us. Training school work goes on nicely. To-morrow I begin a course of lectures on the evidences of Christianity. Next Sunday we receive three more to our church. Our Prague church has just completed its efforts to raise 100 florins for American Board of Commissioners for Foreign Missions' work in Africa."

## Western Turkey Mission.

### GROWTH AT MARSOVAN.

Dr. Pettibone, of Constantinople, reports a recent visit at Marsovan, at which place he resided some seventeen or eighteen years ago. The comparison between the present condition of the station and that of 1870 is specially gratifying. He says: —

"In 1870 the Seminary for Girls, the seminary for the mission, was in a small hired house. Now it is the seminary for Marsovan station only, has its large, comfortable quarters, draws a large number of pupils from the Greek community, and begins to attract the attention of Moslem parents. Then the Theological Seminary had no suitable building. Now it has a fine building, beautifully situated, visible to all the inhabitants of the plain for miles around. A class of fourteen students completed their course of study, and their graduating exercises were listened to by a congregation of eleven hundred spectators and made a most favorable impression. The students are, on an average, I should say, twenty-five years of age — mature and well disciplined for their work. Nearly all go to labor in the Marsovan, Cesarea, and Trebizond fields.

"In 1870 there was in Marsovan no seminary for boys except the preparatory department of the Theological School. Since that time this department has grown into a high school, and that has now become Anatolia College, which not only has vindicated its right to be, but has the promise of great success. A few months ago it graduated its first class of five pupils, and now has 130 scholars, of whom 71 are in the four regular classes. I was much pleased with the earnestness of the native members of the board of managers, and believe they will redeem their pledges to raise the sum they have promised for the endowment of the institution.

"I was greatly gratified with the cordial relations existing between the students of the College and those of the Theological Seminary. At an interesting religious meeting held in the College on Saturday night, October 29, — a kind of 'farewell meeting' for the Seminary graduating class, — the whole body of college students arose to testify their love and esteem for the departing class, and to express their earnest desire for the success of the young men in the work to which they were going. This mutual regard has had a great and good reflex spiritual influence on all in both institutions, and so we trust it may ever be."

### THE EVANGELICAL WORK.

"The work among the residents in Marsovan has kept pace with the educational influences. The church building has become too strait for the growing congregation, and the anteroom has been thrown into the audience-room, to accommodate the one thousand persons who meet weekly for public worship. The pastor of the church is earnest in his labors for the spiritual interests of his congregation, and especially of those who are gathered in the college and seminaries. Professor Tomayan, of the College, has at present a remarkable work among the Gregorian Armenians. He invites them to meet him on Sundays, in the open air, to listen to lectures on the con-

dition and needs of the nation. He has audiences of six or seven hundred, and now they gather in the chapel of the Evangelical Armenians at noon of each Sunday, in the interim of the regular services. One result of these meetings must be to break down the barrier that separates the Evangelical and the Gregorian communities, and to bring many under the influence of evangelical truth.

"The missionary band in Marsovan are getting worn and gray, but they can draw comfort from the fact that they are permitted to see so much fruit of their years of labor and of the labor of those they have been instrumental in bringing into the vineyard of the Lord.

"I came back to my work at Constantinople refreshed and more than ever hopeful."

### THE DARDANELLES.

Dr. Greene reports a recent visit at the town of the Dardanelles, or Chanak Kalesi, as it is called by the Turks. It will be seen by his report that it is an interesting place with a hopeful evangelical work. Dr. Greene says: —

"The town of the Dardanelles is situated on the Asiatic side of the broad and beautiful Hellespont, about midway between the two extremities of the strait. Above and below and opposite the town are extensive earthworks, armed with the heaviest Krupp cannon, and some two miles to the north of the town there extends into the Hellespont a tongue of land on which anciently stood the town of Abydos. It was near this point that Xerxes crossed his army on a bridge of boats in 480 B.C., and Alexander in 334 B.C.; and here in 1810 A.D. Lord Byron, in imitation of Leander, swam across the strait.

"The town of the Dardanelles contains some 1,000 Armenians, 1,500 Jews, 2,000 Greeks, and 6,000 Turks, besides a garrison of 4,000 Turkish soldiers. The town has no manufactures, save rude and fantastic pottery, and little trade save in valonia; but the people derive much advantage from the expenditures of the government on its forts and garrisons. The different communities are unusually friendly to one another, and the public security remarkably good. One may even visit the site of Troy, a few hours to the south, without fear.

"The small Protestant community of twelve families (fifty-seven souls in all) is a model in several respects; for, first, all the members of the community — men, women, and children — habitually attend not only the Sabbath preaching service, but also the Sabbath-school and the weekly prayer-meeting. As might be expected, the Protestant families are very friendly to one another, and the brethren are in good repute in the town.

"Second, the brethren, in proportion to their means, are remarkably liberal and self-denying. All have some trade or shop; but their incomes are very small, their homes are poor, and their manner of living very plain. Yet these brethren gave one hundred dollars last year toward the support of the gospel; they pay regularly for the tuition of their children; in May they gave their pastor nine dollars to meet the expense of his attendance on the annual meeting of the Bithynia Union, and they have just sent some five dollars to the famine sufferers at Adana."

### THE ORIGIN OF THE PROTESTANT MOVEMENT.

"These brethren were first enlightened by the simple reading of some copies of the New Testament, which they purchased from a colporter twelve years ago, and eight years ago they were recognized by the government as a Protestant community. The number of church members is only eighteen, but their influence on the old church has not been slight, for the Gregorian Armenians, in order to offset the attractions of evangelical preaching at the Protestant chapel, have secured the services of a vartabed, who preaches to them every Sabbath, and have made large expenditures for the improvement of their school.

"We are sorry that the withdrawal of the Protestant Armenians should occasion any material loss to the Gregorian community, but our justification is that the

Armenian clergy teach the people to depend on its sacraments and formal services, and do little or nothing to develop spiritual life. So long as sacraments and lifeless forms take the place of repentance and faith and a new life, so long our commission holds good to preach the gospel to the members of the Oriental churches. Many Gregorian Armenians, no doubt, regret that their ecclesiastics cruelly anathematized and expelled the Evangelical Armenians; but so long as they hold to their traditional doctrines and practices, they rob the gospel of its power and hinder the work of God. In these circumstances the Protestants are a constant witness against the old churches, and provoke them to change and good works.

"My stay at the Dardanelles was filled up with visits and services. Nothing but personal visitation at the homes and shops of the brethren can enable one to understand their true condition and to sympathize with them in their wants and trials. On a visit to the Armenian school and church, I was very kindly welcomed by the vartabed and teachers, and rejoiced in the opportunity afforded for the expression of kind wishes and for the mention of many points wherein we are one.

"Several merchants and leading men — Greeks, Catholics, and Jews at the Dardanelles — have desired us to open a school for girls, and have promised us a hundred paying pupils; but we have not the American lady teachers nor the means for such an enterprise."

## Madura Mission.

### THE SEPTEMBER MEETING.

Mr. Jones, of Madura, under date of September 19, says: —

"The September meeting is now a thing of the past, and its memory is a very pleasant one. The meeting was largely attended by the agents: in fact, was the largest that I ever saw, there being about three hundred present. The concert is an annual feature of these meetings, and is the most attractive of all. This time the large church was crowded with an appreciative audience. The piece rendered was prepared this year by pastor Taylor, who is one of our best men, and it is a well-written poetic life, or history, of Moses. I had a chorus of about one hundred voices, who rendered the piece very nicely in an hour and a half.

"One evening was devoted to street-preaching, when about seventy of our best agents were divided into eight companies, and preached the gospel of Christ to between three and four thousand people. Two of these parties were led by two of the missionaries, who used their sciopticon to good advantage. In some places influential Hindu gentlemen brought seats and lights for the preachers before their own houses. No opposition was made in any one of the eight places, and all the people listened gladly, and many eagerly. That we are able to do this in this great centre of Hinduism, without let or hindrance, is a precious evidence of progress. It is not simply owing to progress among the Hindus, in their willingness to hear the truth, but also a great progress among our preachers, who are now learning that it is much better for themselves, as well as for their hearers, to preach the pure and unadulterated gospel of Christ than to mix it up with persistent and virulent attacks upon heathenism.

"Another precious and most interesting meeting was the opening of the new Theological Hall at Pasumalai. The best products of our Christianity in this district during the last fifty years were seen there in force, and many of them spoke eloquently of the good work which the institution has done. The gathering itself was one of the best object-lessons as to the success of our work that could be desired. There was a large number of well-educated, well-developed Christian men of character, influence, and position, three fourths of whom would to-day be probably common laborers were it not for the work of the mission. Verily the Lord has blessed greatly our work."

### ENCOURAGEMENT AT MELUR.

Mr. Gutterson writes: —

"We are cheered here in Melur by the evidence of some considerable interest

among the boys in our Boarding School, in which there are gathered Christian boys from four stations as well as two boys from heathen families. In reference to the work in Nuttam, I am glad to say that there is a movement in our favor among some one hundred families of low-caste people. I have sent one good man there, a school-teacher, and our 'Little Drops of Water Society' has despatched an enegetic catechist for special work among them.

"Another encouraging item of our work is the fresh interest in Bible study shown by our Christian women at the station centre; the wife of the government surgeon at Madura, herself the daughter of a missionary, is sending a list of questions on the Bible every week, answers to which are written and forwarded to her. A prize of ten rupees is to be given to the one who at the close of 1887 has the highest number of marks.

"We are having good rains now, and trust that the fears entertained of a famine may prove groundless."

## North China Mission.

### CHURCH BUILDING.

MR. A. H. SMITH sends interesting accounts of what he finds on his return to China, after his visit to the home land, of chapel building at Pang-Chuang and vicinity. He says: —

"The most conspicuous change is the great extension of our premises here, and the erection of the hospital and dispensary, and the new chapel. This commodious building, the first contributions for which ($6) came from some Gilbert Island women in Honolulu, has been completed nearly a year ago, and has cost about $1,000 (Mexican). It is an experiment in a line of great interest to us, as no mission money has yet been employed, and, so far as I know, no contributions have been solicited from those at a distance. So long as the Chinese felt unwilling to move in the matter, we continued to worship in a mud hovel, but when once they put their shoulders to the wheel in earnest, help flowed in from all sources. More than $150 (gold) came from Honolulu. Nearly all the stations of our mission have helped, and some other missions, and the natives themselves certainly gave with a liberality of which but a few years ago we despaired.

"The example has been contagious, and a small but very neat building has been put up at Wan Fen, five miles distant, by a little church of less than ten members. The church at Ho Chia-t'un has secured, by borrowing the money on a mortgage, a very eligible site for a chapel and schoolhouse, the buildings already standing exactly meeting its need, except that they will soon be too narrow at the present rate of growth. At Chou Ch'üan Chuang, six miles away, the church is taking steps to build. Good lots have been offered, of which one has been accepted, about $50 pledged or in hand, to which we have promised to add as much more (private funds), and within a year we hope to see the fifth chapel in our field completed and free from debt. When we remember the insuperable difficulties which only ten years ago seemed to accompany any effort to stimulate the church to such action as building, it is evident that great progress has been made. The attendance on our services here has been very much in advance of what it ever was in former years at this season."

### THREE YEARS' GROWTH.

"Mrs. Smith and I have just returned from a week's stay at Ho Chia-t'un, twenty-five miles south, in Hsia Chiu. This opening began five years ago by the visit of a very stupid old man, who wished to address the shepherds as 'Lord of a thousand years' (the emperor being 'Lord of ten thousand years')! He came several times, bringing on one occasion several grandsons, whom he offered us as a present! One of these was a reading man of promise, and, struck with the singular excellence of our doctrine, believed and was baptized. This was in 1884. In that year I visited Ho Chia-t'un with the helpers three times, and was impressed from the beginning with the

difference in kind of this opening, as compared with any we had seen. In the first two visits, the elder second, third, and fourth brothers of the reading man mentioned were received to the church, and the old mother of seventy-six years, as well as all the wives and children — a unique experience for us. When I was last there, in September, 1884, we had baptized thirteen.

"On my return I find forty members in this village alone, of whom sixteen are women, and seven others in villages in the vicinity. There is a school of eight scholars, four of whom are baptized, and all of whom are to pay tuition. The teacher preaches on Sunday, and is one of our best men. As it is eighteen months since Miss Porter went home, the women were delighted beyond measure to see Mrs. Smith, and kept her holding meetings morning, afternoon, and evening, till each day seemed to be one in which 'congregations ne'er break up.' The village is a large one, of nearly a thousand families, and there are three other villages (small) immediately contiguous, so we never lacked for auditors. The only disadvantage was the inevitable breaking-up of the school for the week, as the schoolroom is the only place in which to meet inquirers, of whom there were a steady stream from near and far, ranging from lads of eighteen to old men of eighty.

"Since the Hsai Chiu magistrate refused to listen to any complaints against Christians as such, two years ago, the efforts to injure the church have quite ceased, and there is a readiness to hear quite different from what we experience in this region, where Christianity is getting to be a twice-told tale and more. I visited three villages and met many listeners. Ten adults were baptized, representing three new villages."

A NEW VILLAGE.

"One of these deserves special mention, as some features of the beginning there are unique. It is called Kuan Chuang, and is about two thirds of the way from here to Ho Chia-t'un. The first inquirer was an opium-smoker cured here. He has spent many weeks here, and brought other patients from his village, which is one of unusual intelligence, as there are more reading men than in other places. One of the latter, who is rich in a rural sense, was intending to visit an idolatrous fair in the spring to 'practise virtue' by burning incense.

"But the day before, one of our catechisms fell into his hands, and he then first got the idea that idolatry is wrong. He refused to go to the fair, and now desires baptism. The mother of the leading man, an old lady of eighty years, is very ill, and he sent two persons here a fortnight since to inquire as to how his mother ought to be buried with Christian rites, if she dies. Christian funerals are the hardest of all Christian ceremonies to secure, but for a man not yet baptized to plan to bury his mother in this way, and that too with the approbation of the family relatives, is entirely unexampled in our experience. The old lady still lives. The two men who came as messengers were baptized at Ho Chia-t'un, and there are a good number of others waiting. They have a large room suitable for a Sunday service, and as ten miles is too far for most to go, they will doubtless soon expect a Sunday meeting of their own.

"The young man who was the first-fruits of all this Hsia Chiu work, has been at Tung-cho, and will enter the theological class this autumn, with two others from our field. We hope much from his sagacity, intelligence, and zeal. We all desire to have this Hsia Chiu work followed up. A preaching missionary and a lady could well be employed there all the time, with the highest prospect of usefulness."

## Shanse Mission.

THE FIRST CONVERT.

We are permitted to make the following extract from a private letter from Mr. Price, dated Tai-ku, August 29: —

"I am very happy to say that last Sunday, after the Chinese service, a man came to me and said: 'I repent of my

past false deeds and habits; I believe in Jesus and desire to receive baptism.' You will know how rejoiced we all were when I tell you this is the first application of this kind in the history of the Shanse Mission, and that we had been praying for this man for some time. In the afternoon the man came to my room and gave a very interesting and satisfactory account of his conversion. Everything connected with his experience showed earnestness, sincerity, and faith in the Saviour. Later in the week Mr. Clapp talked with him and was delighted with his manner and convinced that he had really passed from death unto life.

"This man has been in and about our mission for nearly three years. He was brother Stimson's gatekeeper for a long time, and during that time daily received religious instruction. At one time Mr. Stimson thought he was under conviction, but he did not have the boldness to come out and bear the persecutions he knew he would meet in serving the Lord. Lately our daily lessons have been in Acts, and these examples of fidelity and courage, of faith and deliverance, seem to have taken hold upon this man's heart and given him strength to come out from the world on the Lord's side. Saturday night the lesson was about the death of James, the deliverance of Peter, and the death of Herod. I asked them at that time who was the greater, Herod the king or Peter the poor apostle. One of them answered that Peter *with God* was greater than Herod the king. I asked whose place they would rather have now. They all answered: 'Peter's, because he is in heaven.' I then told them that they must take Peter's place here as disciples of Jesus, and suffer for the Lord's sake, if they wanted his place in the future.

"This old man, whose name is Lao Wang, is poor, has a wife and four children whom he is now seeking to lead to Christ. He is a man of personal influence, cordial and free in his manner, and wins friends wherever he lives. He has a pretty good knowledge of scriptural truth, reads pretty well, and I doubt not God will use him to bring others to himself. — "Others will turn unto the Lord — many of them, I confidently believe; but we shall never forget that the breaking away of the clouds, the first triumph of the gospel in this heathen city, was due to Lao Wang, who came out alone and confessed his Saviour, and thus became the first convert in the Shanse Mission."

## Japan Mission.

### DISTURBANCE OF RELIGIOUS MEETINGS.

WHILE it is true that in almost all the large towns and cities in Japan the gospel is preached without interruption, and ordinarily to the great gratification of the people, it is but fair to say that in some sections bitter opposition is experienced. Mr. Atkinson, of Kobe, sends us the translation of a report by a native evangelist connected with one of the Kobe churches. This church at Kobe is entirely self-supporting, but has the help of the mission in maintaining an evangelist who works in towns and villages. The evangelist has special care of four places, and the one hereafter described is a town of about one thousand houses. We give extended quotations from his report: —

"After the persecution in June last many were added to the number of hearers, and no trouble was made. On August 25 a priest came in to ask questions. An immense crowd immediately gathered, but was fairly quiet.

"On September 1 the audience had the appearance of being present to make trouble, but remained quiet during the sermon. At the close several priests rushed forward and in noisy tones shouted: 'Want to ask some questions! Want to ask some questions!' Immediately a great many rough fellows burst in and, throwing off all their clothes, elbowed their way right through the excited audience, rushed toward me, and threw themselves violently at me. They beat me on the head, threw various articles at me, tore my clothes, and were violent in every way. Two friends went to call the police, who, on coming, dispersed

the crowd and left me alone. I then seemed as though awaking from a troubled dream.

"On September 8 the hearers were double those of the previous visit, and were in appearance as a great cloud, even as though the whole town had assembled. From the beginning of the service persistent effort was made to stop me, but the police kept guard. Notwithstanding this care, when the sermon was but half-finished I was obliged by the confusion to stop and announce that the service was over for the day."

FAIR PLAY CALLED FOR.

"Upon this a student-like young man burst forth and asked the people to listen a moment. He then said: 'Why do you not listen quietly to the discourse? If in the course of the sermon you think there is anything out of reason, it is proper enough to question the preacher. If you ask who I am, let me tell you that I am a *meido-Kiyo-Kuwai* committee-man. [This body is organized for the purpose of arresting the progress of Christianity.] I also at the close of the sermon intend to ask some questions. Please, then, my friends, to wait and hear the sermon through.' Before this man had finished, another man, who is a noted character in the place, — rough, fierce, and feared by everybody, — yelled out: 'I came here thinking to hear a sermon. I have the same thought about this matter [Christianity] that the previous speaker has; therefore, my friends, please to listen quietly for a little while.' On this the audience quieted down.

"This being a most favorable opportunity to present the truth, I proceeded with my discourse. At the close of the sermon, the student-like youth pressed me with questions, and the discussion went on for some time. But the crowd again broke out into an uproar, and as it could not be quieted, I stopped the service. Then the multitude, though leaving the preaching-place, waited outside, so that, as I returned to my hotel, they might do me bodily harm; yet by the watch and care of the police I passed through them in safety. This is the third time of disturbance and attempted violence in this place."

On September 15 the evangelist again visited the town, and with great difficulty found a building in which to hold the service. Having rented a house, a large audience appeared, and quiet was enjoyed for a time, until some Buddhist priests entered and began an uproar. Stones were thrown and doors broken, and it was necessary to close the meeting. The evangelist continues his report thus: —

"After this I could not find any one to rent me a house for preaching service, yet I do not intend to stop my work; for, because of this persecution, those friendly to Christianity have increased in number.

"On September 22 I again visited the place. There being no house available, I rented the rear room of the hotel. [This rear apartment is always the largest, best, and most retired in every Japanese house or hotel.] Those interested in Christianity gradually assembled, and the number was much greater than I expected. I opened a Scripture exposition service, and the grace of God was especially manifest, many receiving a new life, as it were.

"This is the condition of the work in —— at present. I anticipate good fruit there after a little. My greatest grief in the matter is that I cannot procure a regular preaching-place. For this I am earnestly entreating God, and I ask you to unite in prayer with me."

We shall watch with interest for the further report of this courageous evangelist.

DISTURBANCES IN OTHER PLACES.

Mr. Atkinson himself had a trying experience at Takamatsu, on Shikoku, a city of about fifty thousand inhabitants, where there is a good work going on under the care of an evangelist. The Christians, about thirty in number, hold services in two sections of the city. Posters had announced that two Japanese and a foreign missionary would preach on a certain Friday night. A very full house greeted them; but while the resident evangelist was preaching, a rush was made for the speaker, and a scuffle ensued. The police

were sent for, but were slow in coming, and for nearly two hours shoutings were continued, the burden of which was: "Kill them! kill them! Crucify them! crucify them!" The chief of police finally arrived and dispersed the crowd. The next evening, Saturday, though no plan for a service had been originally formed, it was decided that a meeting should be held in the place where the disturbance was made. The police were on hand and were very kind, arresting some who attempted a disturbance, and quiet was secured. Of these disturbances and of what followed on the next day, Mr. Atkinson writes: —

"I have seen a great many disturbances in the preaching services in Japan, but this was by far the worst of anything I have yet had any experience of. I believe that 'the mind' of this crowd is to be found in every city, town, and village in the empire, and is kept under only through fear of consequences. Heretofore, when an uproar has broken out, I have always been able to gain a hearing and quiet the crowd, but this time it seemed as though there was no use to make any attempt. The uproar was so sudden and the confusion so great that it did not seem best that I should appear at all. My mental attitude toward the crowd was positively militant, and some of the acts and words of the Psalms of David came very vigorously into my mind. It was best, however, that I should remain neutral.

"The Sabbath lecture service was as delightful an experience as the other was painful. Prior to the lecture I was regaled with tea, *à la* Japanese, and cake. I was escorted to the hall by some important characters. A band of music (Japanese) greeted my entrance into the hall with a burst that must have been thrilling to native ears. The audience numbered over a hundred, arranged according to rank, beginning with the judges and officials, and passing on to merchants, school-teachers, etc. Mr. Murai, the local evangelist, preached an admirable sermon of half an hour's length. He began the sermon with prayer. The evangelist from Marugame (twenty miles from Takamatsu) preached for another half-hour. An outline of my life and career was then read, more music, then my address. I spoke an hour and a half, and the audience did not seem to lose the least interest to the last. After this came tea, cake, conversation, music, then two or three impromptu addresses by leading men. The burden of the addresses was: 'Christianity is the religion we need, and we, the middle and upper classes, should be the first to embrace it.' The Christians were all greatly pleased at the impression produced by the meeting, and anticipate much good from both this exceedingly pleasant, and the previous exceedingly painful, service."

## Northern Japan Mission.

### WELCOME OF MISSIONARIES.

MR. AND MRS. ALBRECHT reached Niigata the latter part of July, and the party which followed — consisting of Dr. and Mrs. H. M. Scudder, Mr. Newell, Mrs. Kendall, Misses Graves and Judson — arrived October 8. The following account of the reception given them has been sent us: —

"We reached Niigata at 6.30 o'clock, just at dusk, to witness a reception seldom accorded new missionaries in any land. For, drawn up in two long lines, one on each side of the street, were ranged the members of the two churches, Presbyterian and Congregational, and the pupils of the Boys' and Girls' Schools, all of whom had waited three hours for our arrival. It was a very suggestive sight to those who knew the past history of Niigata. *Jinrikishas*, too, had been provided, and we were all pulled with right goodwill up to Mr. Albrecht's house, where a real foreign dinner awaited us after our three and a half days of picnicking on cold viands. The next day being Sunday, a service of welcome was held in the girls' school-building, where all the new missionaries were welcomed by short addresses in the name of each church and each school, and then we were called upon to respond.

"The heartiness, joy, and spontaneity

of these expressions of gratitude for the coming of so many to help in the work were very inspiring to us all. The next week saw the opening exercises of the Boys' School, henceforth to be known as the Northern Cross College. The rooms were crowded, the attention given of the very best. A deep religious tone pervaded every part of the programme. What is to grow out of this it is impossible now to say. There is great interest among the students, who now number nearly one hundred, and will, after the first of next month, reach 120 or more.

"The following day our new church edifice was dedicated. It is a neat, plain structure, well situated, and large enough to seat over two hundred people comfortably. Eighteen were baptized, eight of whom were from this city. For the first time we welcomed members of our Boys' and Girls' Schools, and one from the Female Normal School, to our church. At this communion the little body of six Gosen believers increased to thirteen. Kashiwazaki, a city we have long wished to enter, contributed one bright, earnest young man, and Shibata sent two, one of whom is the son of an official second in rank in that city and county.

"Since our last annual report in June, the only Christian in Nagaoka — our evangelist Shiraishi — has had his courage strengthened by welcoming more than sixteen new converts, and our pastor, Mr. Naruse, will this week visit that city and baptize five or six more. Tsurugaoka, known best as the old, renowned *daimio* city Shonai, has lately been invaded by us; a meeting was held at which over eight hundred were gathered to listen to the first public Christian addresses ever delivered there. Union prayer-meetings here are binding the two churches into closer fellowship. The Holy Spirit has entered into the heart of the man who caused so much trouble last year, and he is returning the money he took from the Board. We seem on the eve of a great revival and wonderful ingathering. Pray for us and for four churches to be founded in 1888 — one each at Nagaoka, Shibata, Tsurugaoka, and Kashiwazaki."

## Micronesian Mission.

### THE NATIVE UPRISING ON PONAPE.

We are glad to be permitted to give extended extracts from a journal letter of Mr. Rand, of Ponape, forwarded to his wife, now in this country, giving a detailed account of events which have transpired on the island up to September 5. A letter has been received from Mr. Doane himself since he reached Ponape, in which he corroborates all that Mr. Rand states in this journal which we here give. The first date was June 23, just one week after the vessel sailed which took Mr. Doane (as a prisoner) and Mrs. Rand to Manila. Mr. Rand begins by speaking of Manuel, a Spaniard who had been on Ponape for several years and who had become the Spanish governor's interpreter: —

"The day you left, Manuel went to the Kenan natives and told them if they tried to have meeting the next Sabbath, the Spaniards would break it up and take the people over to the Catholics. I went over to spend Sunday with them. The old feast-house was crowded, Christians from all over the island being present. It was a very interesting meeting. The governor and his secretary came in and sat three quarters of an hour, and then left. I pleaded very earnestly with the Christians who were working for the Spaniards to keep from and resist the many temptations thrown around them, especially the dance that was to come off before the governor after meeting. I must say it was the most attentive and appreciative audience I ever spoke to. There were tears in many eyes when I alluded to your going.

"Monday I went to see the governor about Julius' furnishing a substitute to work in his place on the road. It is not right that our preachers and teachers should leave their churches and schools to do this work. The governor very reluctantly agreed to it, but while I was talking with him Manuel and Martinoj succeeded in getting down Julius' name as one of the workers, refusing three or four strong men from Anak. I was obliged to send four

times before they would let him go. I left Kenan that morning and reached home about noon, took dinner at the Girls' Home, attended the night meeting, and left for Kiti at two o'clock the next morning. Solomon was moving into the mission house. Manuel told him that the Spaniards were going to try to buy the mission house and church at Kenan, and if we refused to sell they would take them. Manuel is on his way around the island with a notice to the kings that there is to be no more feasting the chiefs, but the kings are to send in food to the governor twice a week. He is also taking around a price-list of what is to be paid for food, and an order that all the dogs on Ponape be killed, and that no more young girls be tattooed."

"Henry Nanpei brought word from Kenan that the church was to be taken down; also that Manuel and Martinoj are angry with me about the Julius affair, and were trying to get the governor to put me on the man-of-war. Matters are getting hotter and hotter; no one knows when and what the end will be. The natives brought me food enough for a small army, one large turtle, eight iron pots, twenty-five or thirty baskets of breadfruit, salt pork, four eggs, and plenty of sugarcane. After breakfast I married two couples. Four couples and two women want to be baptized."

"June 25. They have sent again for Julius, paying no regard to the fact that his substitute has worked out his time by permission of the governor. The captain of the soldiers got him this time. All the teachers were here to-day but Theopilas and Erebal. All the kings have been notified that the governor's birthday is the first of July. They are to take all kinds of food, joko, etc., to him."

THREATS OF VIOLENCE.

"June 28. I have just received a note from Solomon saying that when they blew the horn for school Narcissus (a Romanist native) sent for him to go down to his house. He went, and they had a hot debate in regard to Solomon's beginning school; Narcissus saying, among other things, that if Solomon and I insisted on keeping on with the school, we would be put on board the man-of-war. After a long talk with Solomon, Henry and David and I concluded it would be best to drop the school till the *Star* arrives."

"I went down to the preparatory meeting at noon, and later to another preparatory meeting for Christians. Jouinop, Manuel's man, is on his way around the island gathering up the rest of the guns; he also has a message from the governor to the kings, bidding them and the chiefs to come to him the first of July. At that time he is to take all their titles from them and enforce his former order in regard to the people feasting and working for their chiefs. A few days ago the chief of the Jekoitj tribe sent for Paul and the Kiti king to go over to him and have a talk about the work. They are tired of working without pay. Neither of them went to him. This evening the kings and chiefs set out for Santiago.

"The cause of this gathering was the report they heard yesterday that the governor was going to send for the Uajai of Jekoitj and Lepen Nut [chiefs of two tribes] to-day, to sew up their mouths, and hang them. This report is, in all probability, one of Martinoj's or Manuel's lies, but the natives believe it is from the governor, as he always upholds Martinoj and Manuel in all they do or say. I fear there will be trouble if the governor tries to take them by force, but the natives may not resist, as they have no arms. While there Paul and the Kiti king received an invitation from Lepen Nut to go over and help him should the Spanish attack them. They refused and brought their workers home, fearing they would get into trouble. I fear lest their bringing their men away from the work without informing the governor will get them into trouble with him. I went down and advised them to send over word why they took the workers away, and they did so."

THE FIGHT.

"July 2. I was awakened about one o'clock this morning by some one pounding on the door. I hastily dressed my-

self. A report had come that Manuel, Martinoj, and Kario, with twenty soldiers, went to Jekoitj yesterday afternoon to get the Uajai of Jekoitj and Lepen Nut; they refusing to go, the Spanish fired upon them, killing one or two and wounding three others. The natives then fell upon the Spaniards and killed all but Kario and a few Manila men. I went out and found Henry, Caroline, Mary, and others on the veranda. I charged the people to have nothing whatever to do with this matter. Some seemed full of fight and wanted to draw the tribe into it.

"July 3. We had communion to-day; a large congregation — people quiet. Thirty united with the church and four returned. A native has just come from Kenan; he confirms the report we got yesterday morning, and reports a skirmish yesterday at Kenan, and five Spaniards killed.

"July 5. Our hearts are filled with sorrow. Edward, the preacher at Kenan, came over to-day and gave us a full account of the troubles. He said that on Sunday as the bell was ringing for church, Kario came saying the governor wanted to see him. He went over to the fort and they talked together; finally the governor told him they were going to stop fighting and be friends again. Edward then went back to the church and service began. Before meeting was out a boat came from the ship and carried a load of boxes on board, probably money and valuable papers. After meeting, Edward went back to the fort, and while there, the boat returned the second time from the ship after the priests and more boxes. When they were a short distance from the shore, a native fired into the boat. In an instant an incessant firing was commenced which did not cease till all was over, about two o'clock A.M. The governor and most of the colony stuck to the fort till after midnight, when it was getting too hot for them and they tried to flee to the ship over the flats. A short distance from the shore they were all killed, the governor, doctor, secretary, captain of the soldiers, and many others. As near as I can find out, about ten Ponapeans and forty Spaniards were killed. Edward says the Uajai of Jekoitj is very much opposed to any further hostilities, but some of the chiefs are determined to take the ship and burn it. They are only waiting to give the captain a chance to send the women on shore."

PEACE.

Mr. Rand further says that he set out to go over to meet the chiefs and then go on board the Spanish ship, but the missionary ladies, Miss Fletcher and Miss Palmer, with the Christian natives, were decidedly of opinion that it would be unwise. He therefore sent a letter to the chiefs, begging them not to allow their people to seize the ship, and sent a message also to the ship's captain. The captain, who had always seemed a different man from the late governor, answered that he would cease hostilities whenever the natives would do so, and he prepared a paper promising the same. He offered it to the chiefs, who also signed it. Thus peace was restored before the return of Mr. Doane from Manila on the same ship which brought the new Spanish governor. In closing his account, Mr. Rand expresses himself as pleased with the first appearance of this governor. September 5, he writes: "I went with Mr. Doane to Kenan yesterday to try and get the tribes to return the boat, cannon, and other Spanish property taken by them in the war. We finally succeeded as to boat, one cannon, etc.; the other cannon may be returned to-day."

## Notes from the Wide Field.

AFRICA.

EMIN PASHA. — *L'Afrique* for November contains a letter from Emin Pasha, dated at Wadelai, April 17, 1887, and addressed to Dr. Felkin at Edinburgh. We make the following translation from the letter, since it breathes such a noble spirit and reveals the

heroism of its author: "You can imagine better than I can tell you what pleasure has been given me by the warm sympathy for me and for my people which has been expressed in England, and by the number of friends who appear for us; it largely indemnifies me for the pains and the miseries I have endured. However, if they think in England that as soon as Stanley arrives I shall return with him, they are greatly deceived. I have passed twelve years of my life here; tell me if it would be worthy of my part to desert my post at the first opportunity of flight which presents itself? I shall remain with my people as long as I do not clearly see that their security and, at the same time, the future of this country is assured. I shall force myself to carry to a successful issue the work for which Gordon has paid with his blood; I shall carry it on, if not with his genius and energy, at least in conformity with his intentions and ideas. When my lamented chief entrusted to me the government of this country, he wrote to me: 'I appoint you for the sake of civilization and of progress.' I have done my best to justify his confidence. The fact of my being here with a handful of men in the midst of millions of natives proves that I have succeeded in a certain measure, and have also gained the confidence of the people. I am the sole representative in the Soudan of Major-General Gordon. It is my duty to pursue the path which he marked out for me. A brilliant future is reserved for these countries; sooner or later their populations will enter the circle of civilized nations, which is always enlarging itself. For twelve years I have struggled, labored, cast in the seed for the harvest to come, and shall I abandon my work at once because a road to the coast is opened to me? Never! If England would really help us, she must try in the first place to conclude a treaty with Uganda and Unyoro, in order to improve morally and politically the condition of these two powerful kingdoms. A safe route to the coast should be opened which will not be at the mercy of the caprices of petty kings and of Arabs. It is all that we ask; it is the only thing needful for the steady and constant development of this country. The day when we obtain this road we shall look to the future with hope. You can imagine with what anxiety I desire this development."

On the Zambesi. — The Portuguese government has received from Mozambique a telegram announcing that the famous Bonga of the Zambesi has been beaten by Portuguese troops, and his thirty-six villages, defended by palisades, have been destroyed. The security of commerce upon the Zambesi is now assured.

### NEW HEBRIDES.

Wreck of the Tender of the *Dayspring*. — The *Cairndhu*, which was used for aiding the *Dayspring* in doing the missionary work in the New Hebrides group, went on the reef on the island of Malo, on Friday, June 17, and became a total wreck. The passengers and goods were saved. It is reported that although the French occupation of New Hebrides was supposed to be stopped, that there have recently arrived on the island of Espiritu Santo, two hundred liberated French convicts who have been turned adrift there. It is suggested by the *Free Church of Scotland Monthly* that the British ministry has been badly hoodwinked by the French government in its late treaty in reference to the New Hebrides, and that it is the purpose of the French to claim authority over the islands.

### JAPAN.

Christianity and the old Systems. — The *Japan Weekly Mail* for October 22 has several thoughtful articles in reference to current political events in Japan, with special reference to the resignation of Count Inouye as Minister of Foreign Affairs just at a time when it would seem he was about to complete an object which had been dear to his heart, namely, the revision of Japanese treaties with foreign powers. In this connection the *Mail* is led to speak of a pressing need of something which shall take the place of the fast falling systems on which Japanese civilization has been built. There

is great peril that in the rapid passing away of old institutions, there will be nothing left to conserve society and give sufficient moral basis to insure stability. On this matter the *Mail* makes the following forcible statements: —

"This conflict of two civilizations — that which Japan, deriving from China and India, had modified and elaborated to suit herself, and that which she is now taking almost in its entirety from the West — is nowhere more conspicuous than in the educational institutions throughout the country. There the rising generation is introduced not only to knowledge that throws into strong relief the ignorance of its parents, but also to an iconoclastic philosophy that exposes the errors of Confucianism without setting up any efficient moral code in its place. The reverence that invests the relationship of parent and child is weakened by the superior attainments of the latter, and the ethical cult that might still have preserved that reverence is overthrown by the criticism of science and has not yet been replaced by Christianity. The latter substitution will surely be consummated in time. Thoughtful Japanese are not incapable of analyzing the circumstances of this unprecedented epoch in their country's history. If their educated convictions compel them to be resigned to the destructive influences of Western civilization, their judgment tells them that its constructive power must also be invoked. On the *débris* of the system that it pulls down, there must be built up an edifice in conformity with its principles. It is here that the way is widely opened to Christianity. Japan must have some substitute for the wonderful chain of family ethics that through long centuries has bound China's hundreds of millions into a homogeneous nation. The creed of Christendom offers her such a substitute, and she will accept it, at first from necessity and ultimately from conviction. But in the meanwhile, her perplexity and embarrassment are very apparent. Troubles from the same source show themselves in every branch of her administration."

## Miscellany.

### BIBLIOGRAPHICAL.

*Ten Years in Melanesia.* By Rev. Alfred Penny. London: Wells, Gardner, Darton & Co.

Bishop Patteson's life and work have made Melanesia a region of great interest to all friends of missions, and the volume before us will aid in giving a clear idea of the islands and the islanders, the habits and customs of the natives, and the way in which they at first resisted and afterwards accepted the gospel. Mr. Penny occupied the house which Bishop Patteson left at Norfolk, and subsequently he labored at Ysabel and the Floridas in the Solomon group. The character and ways of the Melanesians are so peculiar, and the stories of individual lives here given are so striking, that the book will be found very attractive both to young and old.

*Modern Cities and their Religious Problems.* By Samuel Lane Loomis. With an Introduction by Rev. Josiah Strong, D.D. New York: The Baker & Taylor Company.

This volume is another sign that the attention of the Christian public is being aroused to the perils connected with the growth of cities. This growth is one of the marvels of modern times, and all discussions and efforts relating to the evangelization of the world must take into account the change in this factor of the problem. When nearly one fourth of our total population in the United States is in cities, it is clear that much of the work of home missions is in the line of city missions. Mr. Loomis has enjoyed special opportunities for the study of the religious condition of cities both in Great Britain and the United States, and his book is a valuable contribution upon a matter of utmost importance as related to the religious interests of our country.

*Stall's Lutheran Year Book and Historical Quarterly.* Edited and published by Rev. Sylvanus Stall, Lancaster, Pa. Price, 25 cents.

The Lutheran Church claims to occupy the fourth place numerically in the United

States, and this almanac and year book gives a full survey of its work with a list of its churches and ministers, and a brief summary of its missionary work.

BOOKS RECEIVED.

*The People's Hymn Book.* By Samuel B. Scheiffelin. American Sunday-school Union. $15 per hundred.

*Being a Christian — What it Means and How to Begin.* By Washington Gladden. Boston: Congregational Sunday-school and Publishing Society. Price, 25 cents.

*Is there Salvation after Death?* A Treatise on the Gospel in the Intermediate State. By E. D. Morris, D.D., of Lane Theological Seminary. A. C. Armstrong & Son, New York.

*The Lake View Series.* By Anna F. Burnham. Including *Poppy's Postman*, *The Dorcas Club*, *Trying Again*, *The Japanese Basket*, *The Year One*, and *A Spare Hand*. Boston and Chicago: Congregational Sunday-school and Publishing Society. Price for the set, $2.25.

*The Mountaineer Series.* By Willis Boyd Allen. Including *The Mountaineers*, *Lost on the Mountains*, *Winnie's Black Dog*, *Mountaineers at School*, and *The Danger Signal*. Price for the set, $2.00. Boston and Chicago: Congregational Sunday-school and Publishing Society.

*The Heart of Merrie England.* By the Rev. James S. Stone, D.D. Philadelphia: Porter & Coates. Price, $1.75.

*Round Top and Square Top; or, The Gates Twins.* By Josephine R. Baker. Pp. 343. Boston and Chicago: Congregational Sunday-school and Publishing Society. Price, $1.25.

*Sorrowing Not without Hope.* New York: Thomas Whittaker. Price, 75 cents.

*Life of Washington.* By Virginia F. Townsend. Illustrated. New York: Worthington & Co.

*The Children of Silence; or, The Story of the Deaf.* By Joseph A. Seiss, D.D., LL.D. Philadelphia: Porter & Coates. Price, $1.

*Sermons for Children.* By A. Hastings Ross, D.D. Boston and Chicago: Congregational Sunday-school and Publishing Society. Price, $1.25.

*In Black and Gold.* A Story of Twin Dragons. By Julia McNair Wright. Boston and Chicago: Congregational Sunday-school and Publishing Society. Price, $1.50.

*Songs of History.* Poems and Ballads upon important episodes in American History. By Hezekiah Butterworth. Boston: New England Publishing Co.

*One Girl's Way Out.* By Howe Benning. Boston and Chicago: Congregational Sunday-school and Publishing Society. Price, $1.25.

*Twelve Times One.* Illustrations of Child-life designed in Water-colors. By Mary A. Lathbury. New York: Worthington & Co. Price, $1.75.

*The Sewells; or, "To Every Man His Work."* By M. E. Winslow. Boston and Chicago: Congregational Sunday-school and Publishing Society. Price, $1.25.

## Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) "That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

ARRIVALS IN THE UNITED STATES.

November 15. At New York, Rev. S. B. Fairbank, D.D., of the Marathi Mission; also, Miss Sarah J. Hume, who, though not under appointment, has for several years rendered efficient service in the Marathi Mission.

December 10. At Boston, Rev. Crosby H. Wheeler, D.D., and Miss Emily C. Wheeler, of the Eastern Turkey Mission.

ARRIVALS AT STATIONS.

October 17. At Kumamoto, Japan, Rev. Cyrus A. Clark and wife.

October 23. At Foochow, China, Rev. C. C. Baldwin, D.D., and wife, and Miss Caroline Koerner.

October 27. At Constantinople, Rev. E. E. Bliss, D.D., and wife.

October 31. At Bombay, Mr. William N. de Regt, Miss Anna L. Millard, and Miss Elizabeth M. Lyman.

November 5. At Samokov, Bulgaria, Rev. Henry C. Haskell and wife.

November 11. At Constantinople, Rev. William F. English and wife.

DEPARTURE.

December 10. From New York, Rev. Charles W. Kilbon, returning to the Zulu Mission.

DEATH.

September 8. At Kalgan, North China, Charles, infant child of Dr. C. W. P. and Mrs. Anna C. Merritt.

# For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Growth at Marsovan. (Page 20.)
2. A Protestant movement at the Dardanelles. (Page 21.)
3. Preaching under difficulties in Japan. (Page 25.)
4. Welcome of missionaries in Northern Japan. (Page 27.)
5. A new king and a new school in Bihé. (Page 18.)
6. Emin Pasha in Africa. (Page 30.)
7. The uprising on Ponape. (Page 28.)
8. Progress in the North China Mission. (Page 23.)
9. The first convert in Shanse. (Page 24.)

# Donations Received in November.

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Springfield, Levi Graves, add'l, by D. W. Wells, Trustee, 103 00–2,097 48

8,468 82

## RHODE ISLAND.

Peacedale, Cong. ch. and so. 8 99
Providence, Pilgrim Cong. ch. *extra*, 50; North Cong. ch., 41; Plymouth Cong. ch., 22, 113 00——121 99
*Legacies.* — Providence, Geo. W. Angell, add'l, by Rev. Thomas Laurie, Exec'r, 1,000 00

1,121 99

## CONNECTICUT.

Fairfield county.
Bridgeport, 1st Cong. ch. 249 67
Greenfield, Cong. ch., to const. JOHN H. HULL, H. M. 100 00
Ridgefield, Cong. ch., to const. Rev. W. W. LEETE, H. M. 65 36
Southport, Cash, 12 50——427 53
Hartford county. E. W. Parsons, Tr.
Buckingham, Mis. circle, for Miss Bartlett's Kindergarten work, 15 00
East Avon, Cong. ch. and so. 20 00
Granby, 1st Cong. ch. and so. 6 65
Hartford, 4th Cong. ch., to const. Mrs. J. G. PARSONS, H. M. 58 66
Manchester, John P. Ford, 100; Lucy J. Ford, 100, 200 00
Newington, Cong. ch. and so. 46 06
Plantsville, Cong. ch. and so. 119 23
West Suffield, Cong. ch. and so. 21 00
Windsor, Cong. ch., to const. S. H. BARBER, H. M. 100 00——586 60
Litchfield co. G. M. Woodruff, Tr.
Colebrook, Cong. ch. and so. 17 93
Litchfield, 1st Cong. ch. (112.40 m. c.), 255 90
New Milford, 1st Cong. ch. 220 25
Northfield, Cong. ch. and so. 28 32
Thomaston, Cong. ch. and so. 48 65
Torringford, Cong. ch. and so. 21 25
Washington, Cong. ch. and so. 75 35
West Winsted, 2d Cong. ch., to const. Rev. HENRY H. KELSEY, H. M. 139 46
Winchester, Rev. I. Pettibone, 1 00
Woodbury, 1st Cong ch. and so. 23 50——831 61
Middlesex co. E. C. Hungerford, Tr.
Essex, 1st Cong. ch. and so. 22 59
Higganum, Cong. ch. and so. 28 00
Millington, Cong. ch. and so. 5 00——55 59
New Haven co. F. T. Jarman, Ag't.
Cheshire, Cong. ch. and so., 18.42; A friend, 25, 43 42
Derby, 1st Cong. ch. and so. 22 30
Mt. Carmel, Mrs. E. D. Swift, 5 00
New Haven, Ch. of the Redeemer, bal. 45; United ch., m. c., 2; A friend, 5, 52 00
North Guilford, Cong. ch. and so. 19 00
North Haven, Geo. W. Brockett, 4 00
Waterbury, 2d Cong ch. and so. 154 49——300 21
New London co. L. A. Hyde and H. C. Learned, Tr's.
New London, 1st church of Christ, m. c., 15.20; Mary G. Miner, *extra*, 50, 65 20
Tolland co. E. C. Chapman, Tr.
Columbia, Cong ch., add'l, 1 00
Coventry, 1st Cong. ch. 22 37
Mansfield Centre, Cong. ch. and so. 83 00
Rockville, 2d Cong. ch. 90 36
Stafford Springs, Cong. ch. and so. 12 06——208 79
Windham county.
Killingly, Cong. ch. and so. 10 47

2,486 00

*Legacies.* — Middlebury, Charles Boughton, by Geo. A. Boughton, Ex. 100 00

2,586 00

## NEW YORK.

Albany, Julia Treadwell, 25 00
Binghamton, 1st Cong. ch. 101 87
Brasher Falls, C. T. Hulbard, *extra*, 10 00
Brooklyn, Ch. of the Pilgrims, in part, 3,187.28; Tompkins-ave. Cong. ch., 500; Plymouth Cong. ch., 145; South Cong. ch.,

87.30; Roch. ave. Cong. ch., 22; New England Cong. ch., 20, 3,961 58
Busti, Eli Curtiss, 10 00
Candor, Cong. ch. and so. 21 00
Cortland, 1st Cong. ch. and so. 2 00
East Otto, 1st Cong. ch. and so. 3 50
East Rockaway, Cong. ch. and so. 11 25
Flushing, Cong. ch. and so. 24 77
Gloversville, Cong. ch., add'l, 2 00
Hector, Rev. A. Cooper, 9 75
Mineville, Mrs. Levi Reed, 25 00
New York, Broadway Tabernacle ch., 2,200; Rev. D. S. Dodge, for Ind. sch., Samokov, 25; Two friends, *extra*, 10; Friends, 10; L. A. B., 10; R. H. Sloan, *extra*, 5, 2,260 00
New Village, Cong. ch. and so. 10 00
Ogdensburg, 1st Cong. ch. 15 55
Orleans, A. H. Parmelee, 2 00
Oswego, 1st Cong. ch. 186 04
Paris, Cong. ch. and so. 25 00
Parkville, S. T. Gordon, *extra*, 250 00
Richford, Cong. ch. and so. 12 50
Saratoga Springs, A friend, 25 00
So. Hermon, Cong. ch. and so. 4 00
Woodhaven, Cong. ch. Mis. Soc. 15 00—7,012 81

## PENNSYLVANIA.

Philadelphia, "Dundee," 100 00
Roxboro', A friend, 10 00—110 00

## NEW JERSEY.

Bernardsville, J. L. Roberts, 60 00
Edgewater Park, Rev. Daniel Tenney, a thank-offering, 10 00
Jersey City, 1st Cong. ch. 20 85
Montclair, Cong. ch. 400 00
Orange Valley, Cong. ch. 192 74
Plainfield, Cong. ch. (of wh. 7.04 for Japan), 25.01; A friend, 10, 35 01
———, A friend, for the preaching of the old gospel, 500 00—1,218 60

## MARYLAND.

Baltimore, 1st Cong. ch. 26 00

## VIRGINIA.

Falls Church, Cong. ch. 17 03
Herndon, Cong. ch. 5 05—22 08

## OHIO.

Elyria, J. B. Gaylord, 5 00
Geneva, 1st Cong. ch. 21 00
Kent, Cong. ch., an. int. on 1,000, from Austin Williams, deceased, 60 00
Kinsman, 1st Cong. and Presb. ch., add'l, 10 00
Marietta, 1st Cong. ch., in part, 100; Rev. B. Labaree, 10, 110 00
Pittsfield, 1st Cong. ch. 3 25
Wakeman, 2d Cong. ch. 10 85
Wellington, 1st Cong. ch., to const. ETHEL BENEDICT, H. M. 110 00—330 10
*Legacies.* — Austinburg, Lewis B. Austin, by William Pulis, Exec. and Trustee, 2,000, less exchange and legal expenses, 1,748 00
2,078 10

## INDIANA.

Terre Haute, Mary H. Ross, 10 00

## ILLINOIS.

Bloomington, Two sisters, 20 00
Chicago, South Cong. ch., m. c., 20; U. P. Cong. ch., m. c., 9.64; Society of Inquiry (of wh. 80 for students in Turkey and India), 84.40; C. F. Gates, for paint for Mardin Hospital, 13, 127 04
Farmington, Geo. W. Little, 5 00
Forrest, Cong. ch. 21 36
La Grange, Cong. ch. 12 68
La Salle, Rev. C. C. Warner, 20 00
Lyndon, Cong. ch. 10 00
Pecatonica, Cong. ch. 4 33
Peoria, 1st Cong. ch., to const. Mrs. M. E. AVERY and Mrs. A. S. BRUBAKER H. M. 200 00
Rockford, 2d Cong. ch. 328 82
Shabbona, Cong. ch. 56 74
St. Charles, Cong. ch. 20 61
Udina, Cong. ch. 6 06
Wheaton, Cong. ch. 10 00—842 64

## MISSOURI.

Amity, Cong. ch. 13 00
Kidder, Cong. ch. 8 06
No. Springfield, 1st Cong. ch. 16 00
St. Joseph, Tabernacle Cong. ch. 4 45
St. Louis, Pilgrim Cong. ch. 102 50—144 01

## MICHIGAN.

Allegan, 1st Cong. ch. 30 00
Alpena, A member of Cong. ch. 25 00
Hancock, Cong. ch., to const. H. A. VAN TASSEL, H. M. 100 00
Port Huron, 1st Cong. ch. 60 00
Red Jacket, A friend, 6 25
Romeo, Miss M. A. Dickinson, to const. Miss MARY C. TAYLOR, H. M. 100 00
Stockbridge, Mrs. R. W. Reynolds, 5 00
Three Oaks, Cong. ch., to const. Rev. M. M. MARTIN, H. M. 50 00
West Bay City, John Bourn, for W. C. Africa, to const. Mrs. E. C. GRAVES, H. M. 100 00—476 25

## WISCONSIN.

Clinton, John H. Cooper, 5 00
Quincy, Mrs. S. P. Berry, 5 00
Ripon, Cong. ch. ladies, 6 00
Union Grove, Cong. ch. 23 00—39 00

## IOWA.

Charles City, 1st Cong. ch. 32 00
Clinton, Cong. ch. 20 00
Denmark, Cong. ch. 5 00
Dunlap, Cong. ch. 6 66
Genoa Bluff, Cong. ch. 7 00
Hastings, W. H. M. U. 1 00
Larchwood, Cong. ch. 1 76
Osceola, Jennie M. Baird, for Japan, 10 00
Polk City, W. H. M. U. 1 00
Prairie Hill, W. H. M. U. 50
Quasqueton, Cong. ch., m. c. 2 08
Stacyville, Cong. ch. 8 00—95 00
*Legacies.* — Des Moines, Mrs. Harriet L. Rollins, add'l, 31 25
126 25

## MINNESOTA.

Excelsior, J. C. H. 3 92
Manchester, Cong. ch. 2 53
Minneapolis, Plymouth Cong. ch., 89; 2d Cong. ch., 15.13; Lyndale Cong. ch., 6.42; E. S. Jones, *extra*, 500, 610 55
Paynesville, Cong. ch. 20 10
Rochester, Cong. ch. and Sab. sch., for work of Rev. J. A. Ainslie, 25 00
Stillwater, Grace Cong. ch. 5 00
St. Paul, Plymouth Cong. ch. 12 00—679 10

## KANSAS.

Council Grove, Cong. ch., m. c. 3 00

## NEBRASKA.

Blair, Rev. G. W. Wainwright, an organ for Japan, to const. Rev. G. C. HALL, H. M. 120 00
Cortland, Cong. ch. 6 00
Fairmont, Cong. ch. 6 10
Paunee City, Mrs. S. E. Hillis, 6 00
Wahoo, Cong. ch. 32 00—170 10

## CALIFORNIA.

National City, Cong. ch., for Japan, 12 10

COLORADO.

Denver, 2d Cong. ch. 14 50
Greeley, Park Cong. ch. 11 35——25 85

WASHINGTON TERRITORY.

Skokomish, Cong. ch. 20 00

DAKOTA TERRITORY.

Fort Sisseton, W. Kelley, 60
Valley Springs, Cong. ch. 2 76——3 36

DOMINION OF CANADA.

Province of Quebec, Montreal, Amer. Presb. ch. 400 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Wellington, Annie M. Wells, for Japan, 17 18
Japan, Kobe, DeWitt C. Jencks, 45 50——62 68

## MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, 1st Cong. Sab. sch. 15 00
NEW HAMPSHIRE. — Campton, Cong. Sab. sch. 41 32
VERMONT. — Bennington, Green Bay Bank Co. 26 00
MASSACHUSETTS. — Auburndale, Miss Smith's class, for Mrs. Gates' school, 8; Boston, Chinese Sab. sch., Mt. Vernon ch., for Hong Kong Mission, 45; E. Longmeadow, Y. P. S. C. E., for Japan, 3.30; Natick, 1st Cong. Sab. sch., for teacher in India, 50; Salem, Infant depart. South Cong. Sab. sch., 6; Woburn, Y. M. M. Club, for Anthony, 10, 122 30
CONNECTICUT. — East Hartford, 1st Cong. Sab. sch., 33.09; Mansfield Centre, Cong. Sab. sch., 10, 43 09
NEW YORK. — Brooklyn, Will.-ave. Sab. sch., 75; New York, Calvary Presb. ch., "song service," for Ephraim, 40; White Plains, Presb. ch. Mission Band, for pupil in Ceylon, 5, 120 00
NEW JERSEY. — Plainfield, 1st Presb. Sab. sch., for Marsovan, 2 00
KENTUCKY. — Louisville, Mrs. Browne's Sab. sch. class, for 2 young men in Japan, 60 00
GEORGIA. — Atlanta, Mrs. F. H. Peck, for student under Rev. R. A. Hume, 5 00
MISSOURI. — St. Louis, C. E. soc. of 3d Cong. ch., for Africa, 1 40
ILLINOIS. — Polo, Ind. Presb. Sab. sch., for Mr. Gates, Mardin, 20.70; Prospect Park, S. S. Lloyd, 30c. 21 00
IOWA. — Atlantic, Cong. Sab. sch. 8 00
WISCONSIN. — Kaukauna, Cong. Sab. sch., 3; Union Grove, Cong. Sab. sch., 2, 5 00
MINNESOTA. — Alexandria, Cong. Sab. sch. 9 95
KANSAS. — Louisville, Cheerful Workers, 3 37
CALIFORNIA. — Santa Cruz, Geo. Ford, for a student at Seroor, 30 00

513 43

## CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — Orfordville, Mrs. Eastman and Mrs. Pierce, 80c.; Wilton, 2d Cong. Sab. sch., 4.20, 5 00
MASSACHUSETTS. — Hatfield, Boys' Missionary Club, 2 00
RHODE ISLAND. — Little Compton, Un. Cong. Sab. sch. 8 50
CONNECTICUT. — Kensington, Cong. Sab. sch., 5; Newington, Cong. Sab. sch., 12, 17 00
NEW YORK. — Buffalo, 1st Cong. ch., for Mr. Logan, 300; New York, L. A. B., 5; Oswego, 1st Cong. ch., 1; Spencerport, Cong. Sab. sch., 60c. 306 60
NEW JERSEY. — Montclair, Cong. Sab. sch. 25 00
ILLINOIS. — Chicago, 1st Cong. Sab. sch., 51.79; Roseville, Cong. Sab. sch., 5.50; Prospect Park, Friends, 70c. 57 99
MICHIGAN. — Romeo, Cong. ch. 5 00
COLORADO. — Pueblo, Children, 60
CANADA. — Cowansville, Cong. Sab. sch. 8 00

435 78

Donations received in November, $23,054.31
Legacies received in November, 4,976.73

$28,031.04

**Total from September 1 to November 30, 1887: Donations, $72,857.14; Legacies, $33,954.79 = $106,811.93.**

## CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND FOR FAMINE IN CENTRAL TURKEY.

MAINE.

Danville, A friend, 75
Newcastle, Mrs. S. Wilson, 2 50
Norridgewock, Cong. ch. and so. 14 00
Portland, Mrs. C. B. Hamilton, 4; I. Robitschek, 2, 6 00——23 25

NEW HAMPSHIRE.

Brentwood, Friends, 1 00
Bristol, Friends, 3 00
Derry, 1st Cong. ch. 11 00
East Derry, Mrs. B. Adams, 1 00
Epping, Cong. ch. and so. 12 50
Haverhill, A few friends, 2 60
Nashua, In memoriam, 2 00
No. Hampton, Cong. ch. and so. 20 00
Plaistow, Mrs. Kelly, of wh. 1 for suff. from locusts, 2 00
Troy, Cong. ch. and so. 4 15——59 25

VERMONT.

Burlington, A thank-offering from Harry Perkins and friends, for use of Mrs. Montgomery, 20 00
Chester, Mrs. J. N. Moore, 2 00
Greensboro', Cong. ch. and so. 15 00
Norwich, J. G. Stimson, 10 00
W. Brattleboro', S. 2 00
Woodstock, S. 10 00——59 00

MASSACHUSETTS.

Amherst, 1st Cong. ch. and so. 20 00
Arlington, Friends, 2 00
Auburndale, William H. Cooley, for Murad family, Adana, 30 00
Boston, A member of 2d ch., 5; C. N. Dyer, 5; Winthrop ch., 2, 12 00
Concord, Trin. Cong. ch. 29 32
Gilbertville, Cong. ch. and so. 15 61
Hatfield, Cong. ch., add'l, 1 00
Holliston, A friend, 1 00
Lowell, A lady, 10 00
Salem, Tab. ch., Chips of the old Block, 7 54
Townsend, Cong. ch. and so. 20 45
Wayland, Cong. ch. and so. 5 50
Winchendon, H. M. Butler, 1 50
Worcester, B. D. Allen, 1 00——156 92

CONNECTICUT.

| | | |
|---|---|---|
| Ansonia, Wm. Terry, | 2 50 | |
| Danbury, 2d Cong. ch. | 50 00 | |
| Griswold, 1st Cong. ch. | 5 00 | |
| Hampton, A friend, | 5 00 | |
| Middleton, Conf. of Cong. ch's, | 104 55 | |
| New Britain, Member of 1st ch. | 9 00 | 176 05 |

NEW YORK.

| | | |
|---|---|---|
| Albany, 1st Cong. ch. | 29 00 | |
| Binghamton, Two friends, | 6 00 | |
| Brooklyn, Laura C. Chapin, | 1 00 | |
| Dansville, Mrs. L. E. Jackson, 2; Mrs. F. B. Johnson, 2, | 4 00 | |
| Fairport, Two friends, 10; The Pine Needles, 5, | 15 00 | |
| Keeseville, Mrs. Tomlinson, | 200 00 | |
| Peconic, Mrs. J. M. Worth, | 1 00 | |
| Quogue, A friend, | 15 00 | 271 00 |

NEW JERSEY.

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|---|---|---|
| Basking Ridge, Two friends, | 1 00 | |
| Morristown, X. Y. | 2 00 | |
| Plainfield, A Baptist layman, | 25 00 | |
| Westfield, Cong. ch., 15; A Baptist friend, 5, | 20 00 | 48 00 |

PENNSYLVANIA.

| | | |
|---|---|---|
| Philadelphia, M. S. | 55 | |
| Pittsburg, D. T. Reed, | 1 00 | |
| Scranton, A friend, | 5 00 | 6 55 |

FLORIDA.

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|---|---|
| Jacksonville, " Christian mother," | 1 00 |

ALABAMA.

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|---|---|
| Talladega, Cong. Sab. sch., for use of Mr. Montgomery, | 16 47 |

TEXAS.

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|---|---|
| Luling, E. G. Denman, | 2 35 |

OHIO.

| | | |
|---|---|---|
| Coolville, M. B. and M. J. B. | 2 00 | |
| Mt. Pleasant, Friends, | 17 10 | |
| Ironton, W. F. Willson, | 5 00 | |
| Oberlin, 2d Cong. ch., 127.04; Woman's For. Miss. Soc., 20, | 147 04 | |
| Wellington, 1st Cong. ch. | 25 00 | 196 14 |

ILLINOIS.

| | | |
|---|---|---|
| Chicago, New. Eng. ch., for East Turkey, 100; Tabernacle Cong. ch., 7.28, | 107 28 | |
| Dover, Cong. Sab. sch. | 5 00 | |
| Farmington, Geo. W. Little, | 5 00 | |
| Washington Heights, E. G. Howe, | 20 00 | 137 28 |

MICHIGAN.

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|---|---|
| Romeo, Cong. Sab. sch. | 5 39 |

WISCONSIN.

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|---|---|
| Ripon, C. H. Chandler, | 10 00 |

IOWA.

| | | |
|---|---|---|
| Chester Centre, Soc. C. End. | 8 37 | |
| Decorah, Cash, | 2 00 | |
| Grandview, Ger. Cong. ch. | 13 20 | |
| Humboldt, Three friends, | 7 15 | |
| La Motte, A. S. McDole, | 2 00 | 32 72 |

KANSAS.

| | | |
|---|---|---|
| Frankfort, Mrs. E. A. Murphy, | 50 | |
| Manhattan, 1st Cong. ch., 6.50; A member of ch., 9.50, | 16 00 | 16 50 |

CALIFORNIA.

| | | |
|---|---|---|
| Ferndale, ——, | 10 00 | |
| Los Angeles, ——, | 5 00 | |
| San Francisco, " Give us this day our daily bread," 5; Josephine V. Nye, 2.50, | 7 50 | |
| Westminster, Rev. D. Goodsell, | 1 00 | 23 50 |

WASHINGTON TERRITORY.

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|---|---|
| Anacortes, Friends of missions, | 20 10 |

DAKOTA TERRITORY.

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|---|---|---|
| Fort Sissiton, Rev. J. C. Johnson, | 5 00 | |
| Yankton, Cong. ch. | 9 00 | 14 00 |

CANADA.

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| Ayr, Misses Ballingall, | 12 00 | |
| Fergus, A. D. Fordyce, | 2 00 | |
| Kincardine, A. M. Johnston, | 4 00 | |
| St. Andrews, Un. meeting in Presb. ch. | 13 42 | 31 42 |

CHINA.

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| Taiku, Rev. D. H. Clapp, | 5 00 |

IRELAND.

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|---|---|
| Queenstown, Otis L. Leonard, | 10 00 |

MEXICO.

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|---|---|
| Guadalajara, Brethren, by Rev. H. M. Bissell, for Central Turkey, | 10 00 |
| | 1,331 89 |
| Previously received, | 15,546 40 |
| | 16,878 29 |

## FOR SUFFERERS BY FIRE AT ZEITOON.

MAINE.

| | |
|---|---|
| Newcastle, Mrs. S. Wilson, | 2 50 |

NEW HAMPSHIRE.

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|---|---|---|
| Epping, Cong. ch. and so. | 12 50 | |
| W. Concord, Mary C. Rowell, | 5 00 | |
| Troy, Cong. ch. and so. | 4 15 | 21 65 |

VERMONT.

| | | |
|---|---|---|
| Bellows Falls, Cong. ch. and so. | 11 00 | |
| Chester, Mrs. J. N. Moore, | 2 00 | 13 00 |

MASSACHUSETTS.

| | | |
|---|---|---|
| Boston, E. K. A. and W. | 25 00 | |
| W. Medford, Cong. ch. and so., for use of Rev. H. Marden, | 21 00 | |
| Whitinsville, Annie D. Whitin, | 10 00 | 56 00 |

NEW YORK.

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| Logan and Peach Orchard, United congregations, | 3 25 |

NEW JERSEY.

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|---|---|
| Morristown, X. Y. | 2 00 |

OHIO.

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|---|---|
| Painesville, Rev. A. N. Andrus, | 10 00 |

IOWA.

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|---|---|
| Farmington, M. H. Cooley, | 1 00 |

MINNESOTA.

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|---|---|
| Minneapolis, G. S. Bascom, | 1 00 |
| | 110 40 |
| Previously received, | 615 07 |
| | 725 47 |

# For Young People.

## ILIA; OR, HOW THE GOSPEL SPREADS IN MACEDONIA.

BY REV. J. H. HOUSE, D.D., SAMOKOV, BULGARIA.

Nestling in the lofty mountains of the Rhodope range, one day's journey south of Samokov, lies a Macedonian village called Yakoronda. It is now about twelve years since this place was visited by one of the pupils of our Theological Training School, Mr. George Popoff. When a small boy, living in his native village in Bulgaria, north of the Balkans, this student had become acquainted with a Macedonian *kiradjee* (a pack-horse driver) named Ilia (I-leé-ya), a native of the village of Yakoronda. This kiradjee had a bright mind and a thirst for knowledge, but he was poor and had a family which he must support by his daily labor, so that he could not study and improve his own mind as he would like to have done. He was much interested in the boy George, who was a priest's son, and said to him: "Gogo, you must make the priest send you to Plevna to school, for there is a famous teacher there, Nestor by name, who has a new way of teaching, much better than the old-fashioned way in your and my villages."

A BULGARIAN WOMAN.

And George did persuade his father to send him to Plevna. This was the beginning of the boy's student life. Neither he nor Ilia knew anything of the gospel way of salvation at that time. But after four or five years George found his way to our school in Samokov. On his way he again met Ilia and told him

that he was on his way to a school in Samokov, where the New Testament was taught and the pupils learned about God. Ilia gave him godspeed, and they parted. Years passed and Popoff was sent to teach school among the followers of the gospel in the large village of Bansko, eighteen or twenty miles from Yakoronda. While there he visited Yakoronda, and seeking out the house of his old friend Ilia, spent a night with him. He said but little to his host about the gospel way of salvation, but only remarked that some of the prayers in the Old Greek Church were not right.

The next day, when he left, George gave Ilia nineteen tracts and asked him to pay about five cents for them, which he did. Ilia gave no special attention to these tracts, however, and soon left home for one of his long journeys as a kiradjee. The insurrection of 1875–76 soon after broke out, and Ilia was compelled to remain at home for a long time. He sat by his fireplace and read aloud these tracts, while his wife, busy with her spinning or knitting, sat upon the other side and listened. He read the whole nineteen through, and being quick of understanding, he was convinced of the truth of the gospel way of salvation, and was persuaded that he ought not to go to the Old Church any more. His wife, too, had listened and was so much convinced that she did not persecute him. But what was to be done? "One family cannot make a church," he said. Among the tracts he had read was one on family worship, and so he told his wife that they would have a church in their own house.

Ilia had a brother-in-law named Krusto. To him he spoke of his new-found knowledge. His brother-in-law was greatly shocked at these new opinions, and would not listen, but told Ilia that he had been greatly deceived. Ilia, however, continued to be received at Krusto's house, and still tried to get the ear of that relative, but unsuccessfully. Ilia's sister, Krusto's wife, was greatly exercised about these new views of her brother, and went to his wife and told her that there must be something wrong about her brother's mind and that she had better take some gift to the church, or burn incense over him while he slept, so that he might get well.

Ilia at last made an effort to get Krusto to read the tracts, but his brother-in-law said that he would have nothing to do with them. Finally, the persevering kiradjee said to Krusto: "Don't you see? They are only little books. They cannot hurt you. They have no horns with which to gore you; no sharp knives with which to pierce you; no fire with which to burn you. Examine them. You are more learned than I am, and if you find anything wrong in them show it to me and let us burn them together." Krusto at last consented. He read one and said: "Here is the truth." Then he read, one by one, the whole nineteen. He was convinced and altogether silenced. "What shall we do?" he said; "two families cannot make a church."

Krusto had a cousin named Marko. Ilia and Krusto went together and told him of their new light. But he said: "You are both deceived." He took, however, some of the tracts to read. It was a great offence to him that they had not the figure of a cross printed upon them, so he made one in ink upon each and returned them. Little by little, however, what by reading the tracts, what by discussions with Ilia and Krusto, he too was convinced, and, as soon as con-

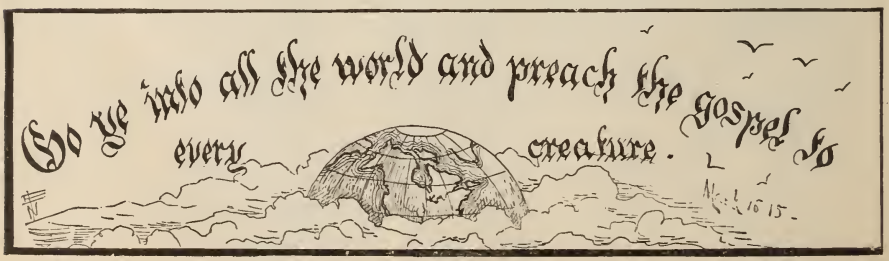
CONSTANTINOPLE, AS SEEN FROM THE ASIATIC SIDE OF THE BOSPHORUS.

vinced, more decided than the others, and said: "We must not countenance these errors; we must leave the Old Church."

Thus the work began. The followers in this village now number six or seven

BISHOP OF THE OLD GREEK CHURCH.

families, and at a service held there recently upon a weekday, thirty people were present. Thus it is that God is working by his providence to open the door for the preaching of the pure gospel in various parts of this land.



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